DOCUMENT RESUME

ED 140 669 FL 008 671

AUTHOR Horne, Josephine; And Others
TITLE Kanien'Keha' Okara'Shon:'A. Mohawk Stories.
INSTITUTION New York State Education Dept., Albany. Div. of Research.
PUB DATE Nov 76
NOTE 276p.; Bulletin 427, New York State Museum

EDRS PRICE MF-$0.83 HC-$15.39 Plus Postage.
DESCRIPTORS *American Indian Culture; *American Indian Languages; American Indians; Cultural Awareness; Cultural Education; Folk Culture; *Folklore Books; Language Instruction; *Legends; Poetry; *Reading Materials; *Tales
IDENTIFIERS *Mohawk

ABSTRACT

This volume is intended as an addition to the limited resources available to Mohawk language teachers. The 95 legends, histories, anecdotes, omens, and poetry collected in this volume were written by Mohawk teachers from Caughnawaga and Oka, and have been handed down from generation to generation to form part of the Mohawk cultural heritage. Because they are intended primarily for young people beginning their study of the language, the second section contains translations of the stories. These are of two kinds: a word by word translation in English appears directly under the Mohawk line; and a "retelling" appears in English at the bottom of each page. As every legend has several versions, the ones presented here are not considered any more definitive than any other. (Author/AM)

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KANIEN'KEHA' OKARA'SHON:'A

Mohawk Stories

Josephine Horne
Annette Jacobs
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Dorris Montour
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BULLETIN 427
New York State Museum

NOVEMBER

The University of the State of New York
ALBANY, N.Y. 12234
The State Education Department
1976

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PREFACE

The Mohawk people, like many other Native American tribal groups, have placed a high priority on the retention of the Mohawk language by their children. This is evidenced by the extensive language programs in operation in the schools that Mohawk children attend, both in Canada and in the United States.

Kanien'kéha' Okara'shón:'a (Mohawk stories) is a welcome addition to the limited resources available to the Mohawk language teachers at this time. The authors are to be commended for the effort put into recording this portion of a rich cultural heritage. This pioneer work in writing the Mohawk language will benefit many of our people for years to come.

Philip H. Tarbell
Specialist in Indian Culture

OH NAHO:TEN' KAHIA:TON'

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INTRODUCTION

The legends, histories, anecdotes, omens, and poetry collected here were written down by Mohawk teachers from Caughnawaga and Oka for their children. Most of the legends have been around for a long time, handed down from one generation to the next. Like any oral literature, they have been recounted so many times that they are no longer remembered as the property of a single person but have come to be part of the cultural heritage of all Mohawk people.

A characteristic of most oral literature is its variety. Each legend has many versions, and the ones collected here are no exceptions. Any good storyteller is bound to make small changes with every performance, embellishing here, only alluding to an event or detail there. The versions presented here are not considered any more definitive or authentic than any other. The observant reader will notice that even within this volume, the same tale appears in two versions.

Because this book is intended primarily for young people, many of whom are just learning the language, two kinds of translations have been included in the second section. Directly under each Mohawk line, are word by word translations. Their purpose is to provide the reader with a glimpse of some of the imagery present in the Mohawk. Word by word translations can never be perfect, however, because no single word in one language embodies the same connotations, ambiguities, presuppositions, and level of abstraction as one word in another. Sometimes a concrete term in English has been chosen for a word used abstractly in Mohawk, in order to reveal the imagery of the Mohawk. Number on nouns and tense on verbs need not always be specified in good Mohawk, yet it is not possible to separate number from nouns and tense from verbs in English, so arbitrary choices must be made, and different people have made different choices.

The word-by-word translations can sometimes capture some of the imagery, but they can never convey the richness of the Mohawk style. In order to approximate an English stylistic equivalent, the teachers have retold the tales in English. This appears at the bottom of each page. Since these are retellings, and not translations, some details vary slightly from the Mohawk version to the English. As all of the teachers have remarked, a certain amount of color and wit must be lost in the retelling.

This observation should serve only to spur on younger readers to devote even more energy to their study of Mohawk so that they, too, may appreciate fully the original versions.

Wariá:nen Iò'nikonhrí:io

Marianne Williams
Editor

ONKWEHSHON:'A SEWATAHONHSATAT

Onkwehshón:'a
Ietshiiatahónhsatat oh nahó:ten'
ionkhihsothokon'kénha' rón:ton'.

Onkwehshón:'a
Shé:kon ionkwahronkátie'
ionkhihsothokon'kénha' raotiwén:na'.

Onkwehshón:'a
Ionkhihsothokon'kénha' rón:ton',
"Thó nonkwá ionsásewe'
tsi nisewaweiennó:ten tánon'
tsi nitesewehtáhkwen."

Onkwehshón:'a
Ionkhihsothokon'kénha' rón:ton',
"Thó nionsásewe' tsi nonkwá:ti ne orihwaká:ion."

Onkwehshón:'a
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"Sásewatst ne sewawén:na'."

Onkwehshón:'a
Ionkhihsothokon'kénha' rón:ton',
"Ietshiiatahónhsatat ne kontíriio'
tsi nahó:ten' rón:ton'."

Onkwehshón:'a
Ionkhihsothokon'kénha' rón:ton',
"Ietshiiatahónhsatat ne otsi'ten'shón:'a
tsi nahó:ten' rón:ton'."

Onkwehshón:'a
Ionkhihsothokon'kénha' rón:ton'.
"Ietshiiatahónhsatat ne otsi'nonwahshón:'a
tsi nahó:ten' rón:ton'."

Onkwe'shón:'a

Ionkhihsothokon'kénha' rón:ton',

"Ietshiiatahónhsatat ne ononhkwa'shón:'a

tsi nahó:ten' rón:ton'."

Onkwehshón:'a

Ionkhihsothokón'kénha' rón:ton',

"Ietshiiatahónhsatat tsi karhahrónnion'

tsi nahó:ten' rón:ton'."

Onkwehshón:'a

Ionkhihsothokon'kénha' rón:ton',

"Ietshiiatahónhsatat tsi kanientarahrónnion'

tsi nahó:ten' rón:ton'."

Onkwehshón:'a

Ionkhihsothokon'kénha' rón:ton',

"Ietshiietahónhsatat ne ratiwerarárhstha'

tsi nahó:ten' rón:ton'."

Onkwehshón:'a

Ionkhihsothokon'kénha' rón:ton',

"Sewatahónhsatat ne tiohkehnéhkha' karárhkwa'

tsi nahó:ten' wá:ton',"

Onkwehshón:'a

Ionkhihsothokon'kénha' rón:ton',

"Sewatahónhsatat ne ahsonthénhkha' karáhkwa'

tsi nahó:ten' wá:ton'."

Onkwehshón:'a

Ionkhihsothokon'kénha' rón:ton',

"Sewatahónhsatat ne otsistohshón:'a

tsi nahó:ten' rón:ton'."

Onkwehshón:'a

Ionkhihsothokon'kénha' ón:ton',

"Ietshiiatahónhsatat ne ietshihsothó:kon'

tsi nahó:ten' rón:ton'."

Onkwehshón:'a

Ionkhihsothokon'kénha' rón:ton',

"Ietshiiatahónhsatat ne ionkhi'nisténha ohwén:tsa

tsi nahó:ten' ión:ton'."

Onkwehshón:'a sewatahónhsatat

Tekaronhió:ken

THARONHIAWA:KON

Tharonhiawá:kon, né kén:ton' ráhawe' tsi karonhiá:te' ronónha' raotiní:io ne rononkwehón:we. Shako'nikón:rare' tánon' shakoia'tanonstá:ton. Karonhiá:ke nithawé:non otsható:kon, watshatará:ken, e' thó wahoké:tohte'.

Wahshakona'tón:hahse' tánon' tahshakó:ion', ne rononkwehón:we nattokháhtshera, nahontó:rate', nahontátenonte', tánon' tsi nahatí:iere' nahatikwatá:ko' ne raonatsherónnia'. Wahshakona'tón:hahse' ononhkwa'-shón:'a, tánon' ohtehra'shón:'a, nahotítsen'te'. Wahshako'satsténhseron' tánon' rotirihwakwarihsion tsi rón:ne's. Tahshakó:ion' ne ó:nenhste', wahshakona'tón:-hahse' ka' nón nahatitshén:ri' ne onatsakén:ra, o'niónkseri, osahé:ta', tánon' onon'ónsera.

Rao'nikón:ra' thatenniéhtha' tsi ní tsi ronatétshens thó ní tsi rotitokenhsehátie' tsi neniawénhseron'. Khwató:ken na'tekónteron tsi ronwá:kens enhshakorihónnien' nahó:ten' ioiánere's ahonnón:ni'. Kwáh skenén:'a tahshakowihátie' kaia'torehtatsherí:io. Ronaterí:iohkwe' ó:nen ronwatishennionhátie', thontaiawénhstsi', kén' nahatí:iere', Tharonhiawá:kon wahoké:tohte'. Wahén:ron',

"Tóhsa' tesewa'nikonhrhá:ren."

Akte' nonsakaié:ra'te' tsi ronaterí:io wahontkwé:ni'.

Tharonhiawá:kon, wahshako'nikonhráta' ne Tekanawí:ta, tánon' Aié:wate' nahianitiohkón:ni' ne Kaianere'kó:wa. Kí:ken Tekanawí:ta, tánon' Aié:wate', kwáh í:ken tsi nihsennowanén:ne', Huron thohténtion ne Tekanawí:ta, ok ne Aié:wate', kanien'kehró:non'. E:so'wahianonhtonniõn:ko' tsi nahní:iere' nahianitiohkón:ni'. E:so' iohserá:ke wahotiió'ten' tsi wahianitiohkwahserón:ni', Tharonhiawá:kon é:so'wahshako'nikón:ron' tsi nahonní:iere' ne tóhsa' taonterihsi' ne Kaianere'kó:wa né:ne tsi nén:we' enkatátie'. Wahní:ron' tsi nikarí:wes enkahwatsiratátie' tánon' entkarahkwinekénhseke', ohente' entkaniohseke' tánon' ohné:kanos kón:ne's é' thó nikarí:wes enkatátie' ne Kaianere'kó:wa.

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Aié:wate', wahakwé:ni' wahona'tón:hahse' ne Atotárho, ononta'kehró:non' nahaia'tó:ten, né:ne aonhá:'a thronkwe'táksen, wahohró:ri' tóka' enhahsere' ne Kaianere'kó:wa tsi tenkaté:ni' tsi rónnhe', e' thó ki na'á:wen'ne'. Wahaié:na' ne Kaianere'kó:wa wa'thatté:ni', iah teshronkwe'táksen, wahotinenhrá:ko' ne ononta'kehrón:non' tsi ní tsi tehotté:nion ne Roiá:ner Atotárho, akwé:kon wahonní:ron',

"Teionkwatonhwentsó:ni aiakwáhsere' ne Kaianere'kó:wa."

Aié:wate' akwé nontá:rehte' ne wísk nihononhwentsá:ke, Kánien'kehá:ka', Oneniotha':ka', Ononta'kehá:ka', Kaio'konhá:ka', tánon' Shotinontowane'há:ka', wahshakohró:ri' tsi niioiánere' ne akwé skáthne aontahontihéntho' tánon' akwé skén:nen'ahón:ton' ne onkwehón:we. Kwáh ionehrákwa' tsi niioiánere' tsi ní tsi wahnikwatá:ko' notióhkwa' iáh ne té:ken ne iosnó:re' aonnitiohkwaríhsi' nok né:ne tsi nén:we'. Akwé wahatirihwanón:wehne' nahatíhsere' ne Kaianere'kó:wa. Wisk-niwáhsen niha':ti Rotiiá:ner, wahontkennísa' katsénhakon. Wísk na'thatínerenke' ne kaién:kwire', ne kén:ton'tsi ó:nen wísk nihononhwentsá:ke ia'thóntieste'. Enhati'shátsten'ne' skáthne enthontihéntho' skén:nen' enhón:ton'. Kaié:riiawén:re' tewen'niáwe' tánon' wísk-niwáhsen shiiohseró:ten nihonanitiohkón:ni. Oh na'kénhkha' ne Tuscaroras

ronatiá:tare'. Iá:ia'k nihononhwentsá:ke wahón:ton'. Enska ne tsóhsera ronnitiohkwaró:rokskwe' ne wísk-niwáhsen nihá:ti Rotiiá:ner, katsénhakon enhontkennísa' nek ratihá:wi ne raoneriáhsakon ne skén:nen' tánon' ne karihwí:io nek enhonnonhtonnión:ko' ne akwé ahoti-iáneren'ne' ne raononkwe'ta'shón:'a. Wahatiweien-téhta'ne' tahoti'nikonhraién:ta'ne', iáh ní ó:nen tha'teshontatetshá:nis. On:wa' wenhniserá:te tewehiá:ras né:ne Iá:ia'k Nihononhwentsá:ke, tsi ronónha ronanitsoh-kwí:son ne Kaianere'kó:wa.

Kahnawá:ke iá:ken' nohná:ken Tharonhiawá:kon shonwá:ken, ákta' ne Tiohtiá:ke. Tho ní tsi shohténtion tsi ní tsi thawé:non otsható:kon tsi karonhiá:ke nionsá:re'.

Wariso:se Kaieríthon

SHA'TEWAHSIRÍ:HEN

O:nen ki ní:'i nakká:ra'

Wahón:nise' iá:ken'ki rón:kwe, ro'níha skáthne ní:teron'. O:nen ki rón:kwe wahó:niake' tánon' ne ró:ne' iakotahkontá:ni' tsi thó rén:teron' ne rokstén:ha.

Sok ki rón:kwe iahotó:ri' ne roién:'a iahoia'ténhawe' ne rohsótha tánon' karhá:kon iahóhtka'we'. Kí rón:kwe áhsire' tahó:ion' ne roién:'a tahohsirawén:'eke' ne rohsótha nó:nen ienhóhtka'we' karhá:kon.

O:nen iá:ken'ki raksá:'a iahoia'ténhawe' ne rohsótha. Tsi ó:nen iahá:newe' ne karhá:kon, sok ki raksá:'a ahsén:nen wá'throhwíha' ne áhsire'. Tho ki' tahóhtka'we' ne rokstén:ha tánon' tontahahtén:ti' shahá:wi' ne sha'tewahsirí:hen.

Kí rón:kwe wahori'wanón:tonhse' ne roién:'a oh nontié:ren tsi sha'tewahsirí:hen shahá:wi'. Ki raksá:'a wahohró:ri' ne ro'níha, "Ki sha'tewahsirí:hen sekhá:wi', enkatatién:hahse'. Nó:nen í:se' ensakstén:ha'ne' ne én:katste' tenkoniahsirawén:'eke' nó:nen karhá:kon ienkoniáhtka'we'."

O:nen iá:ken' ki rón:kwe wahanonhtonnión:ko' tsi nahá:iere', sok wahohró:ri' ne roién:'a aonsahonónksa' ne rohsótha.

Kí:ken oká:ra' ne né:'e kén:ton ne tóhsa' aionkhiiatahkón:tahse' ne onkwe'taká:ion's. Já:we' ne ohnísera, í:'i káti' ó:ni entionkwaién:ta'ne'.

Konwatién:se'

RAWE:RAS RO:NE'

Karhá:kon thati'terón:tahkwe' iá:ken' kí:ken kahwá:tsire'. Tóhka' nihotiwí:raien'. Khare' ó:nen kí:ken wahonwatinatahré:nahse' kaná:takon thatinákere' rontatenonhkwe' wahontshenon:ni' ki:ken ne shakoti-ien'okón:'a tsi ó:nen wahonatero'seraién:ta'ne'.

O:nen ki' iá:ken' karhá:kon niahatitakhenóntie' wahonhiákha' sewahió:wane', thontaiawénhstsi' taie'nahkwáweron' tsi na'okén:nore'. Tewanine'kara'wanions tánon' teio'tónhahre' iowé:ren tánon' wa'tkaweratá:se' khé kí' é' thó okwiró:kon wahontáhsehte' ki:ken na'tewatenón:ianihte' tánon' iá:ken' é' thó niiohsnó:re' ontóhetste' tánon' ontorishen'. Tontakarahkwineke'ne'. Sanwenhniserí:iohste' nek tsi akwé:kon kí iona:nawen.

E' thó kí:ken ne ratiksa'okón:'a wahontahraketsko' kwáh iá:ken' énhsehre' sha'tekarhí:hen wa'tiekháhsi tsi na'tonsaiohswáthe'ne' tánon' ahsén:nen nón:we tsi tekeniiáhse tekeniksá:'a wa'onatshatárhahse'. O:nen wa'thiáttoke' tsi iakón:kwe tsi iakote'whahsate' kí:ken wa'tkenikahrá:ra'ne'. O:nen kwah ohtekén:'en wa'kenika'én:ion' tsi iakón:kwe kí:ken kwah tsi iotérhate' ní:iete'. Isi' ne ká:ti ia'teieká:nere'. E' thó iá:ken' niiehnén:ies tsi niiokwí:res kahon'tsistóskon iakótston tó:k niiako'khá:res tánon' teiakoteweiahere' tó:k niiotsiwiién:tes tsi iakononhwaró:ron tánon'

ionterahkwawerhóhstha' iéhawe' tsenekwá:ti ne ká:ti. Tsik niió:re' ia'tkenikahraién:ta'ne' e' thó niiohsnó:re' ka'k thónhte niahá:'en ne iakón:kwe.

Tsi ó:nen ne tekeniksá:'a ionsákenewe' tánon' satiathró:ri' nahó:ten' wa'tiatkáhtho', wahshakohró:ri' ne' neksá:'a ronwa'níha,

"Iotahkwáhswa' tsi iáh teietshiwennará:'on ase'kén rawé:ras ónhte thí:ken ró:ne' wa'etshí:ken' káti' nón:wa' aietshiiatera'swá:wi'."

AKON:WARA'

Shiiakwaksa'okɔn:'a akɔ́n:wara' she's rɔ́ntstha' ne rotikstén:ha nahotewiraserɔ́n:ni'. Tsi ní:iot tsi ionkhihró:ri iah ónhka' ne wén:ton teiotɔ́n:'on aiakothró:ri' ne oh nihaia'tó:ten ase'kén akwé:kon ronenhé:ion tsi niiá:kon ne ronwá:ken. E' thó tsi na'teiotenonhianíhton nihakonwaró:ten tiótkon' ahsatakónhson' tehotstikahwenhátie's ratonkwe'tí:saks rotateweienentá:'on ahshakoié:na' ne iakaonkwe'táksen tó:ka' iáh teiontate'nikón:rare'.

Konwatsi'tsaién:ni

AKON:WARA'

E:so' iohserá:ke ó:nen tsi náhe' ne kahwá:tsire' skáthne ie'terón:tonhkwe' sahsótha sa'nisténha ia'níha tánon' ratiksa'okón:'a. Kí:ken iatathróna' wá:nehre' ahniiá:ken'ne' ahiatkenhnisa'ánha'. Wahshakotiri'wanón:tonhse' ne akoksten:ha aiontennón:na' tsi nikarí:wes enhotiiaken:'en.

Wa'í:ron' nakoksten:ha, "Ió, nek ki' tsi shehró:ri tha'tehontó:tat ase'ken é:so' tsi tewakwishenhé:ion."

Tsi niiosnó:re' tsi iahniiá:ken'ne' óksa'k tahontáhsawen' ne kanonhsakwé:kon wa'thonrahtáthon'. Ne rotihsótha tia'teká:konte' ión:ton', "Tha'tesewató:tat," nek ki' tsi iáh ónhka' teiakotahonhsatá:ton. Khare' ó:nen wahonwatihró:ri', "Téka' iáh tha'tensewatótathe' atste ienkwaia'tón:ti' tánon' akón:wara' ientshisewaia'tenhawe'."

Iáh tha'tehonatotá:ton ratitakhenóntie's thihshakotié:ron ne akoksten:ha wahshakotina'kón:ni'. Wa'onte'nién:ten' ahonwatiié:na' ne ratikowá:nens nek ki' tsi sótsi' tehotí:ka. Nakwáh ken' nithrá:'a rate'niéntha' ahshakona'ké:ren' ne ronátia'ke. Tsi rotohetstonhátie' tahonwaié:na'. Tsi kanhohká:ronte'

átste iahonwá:reke' wa'í:ron', "Kóh akón:wara' kí:ken raksá:'a," tánon' saiehnhóhaienhte'.

Kénk nikarí:wes sahonwenhnónksa' ne raksá:'a iáh teshonwaia'tatshénrion. Iah nonwén:ton teshonwá:ken ne raksá:'a.

Rake'níha rakkaratón:ni
Niioronhiá:'a

KAIENTEREHSTAHKHWA'

1. Tóka' ensathón:te'ne' ónhka'k taieken'to'ókhon' tánon' iáh ónhka' té:ien's né kén:ton' tsi ónhka'k eniaíheie'.

2. Tóka' ensatatshatárhahse' ónhka'k thó í:ien' tánon' iáh ónhka' té:ien's, né ni' né:'e kén:ton' tsi ónhka'k eniaíheie'.

3. Tóka' ehtá:ke iorhá:tare' ne ó:nenhste' né kén:ton' tsi iáh é:so' thakanié:ien'.

4. Tóka' sótsi' ehtá:ke otsi'nahkontahkwá:ne ronatshi'-nahkón:ni né ni' né:'e kén:ton' tsi iáh é:so' thakanié:ien'.

5. Tóka' ohwhará:ne í:ions tsi kahón:tsi rohá:te' né kén:ton' tsi eniohseresónhake'.

6. Tóka' okariahtá:ne énhtsken' kanónhskon akohserá:ke né kén:ton' tsi sénha' enwathó:rate'.

7. Tóka' tensahonhtá:kahre' né kén:ton' tsi thé:nen' enhserihwá:ronke'.

8. Tóka' tsi'tén:'a onahstonhkwá:ke teniaón:ko' né kén:ton' tsi iáh tekarihwí:io nahó:ten' enhserihwá:ronke'.

9. Tóka' ensahsi'tarónhkhwen' né kén:ton' tsi ká'k iénhse' tókani' tenhsenonniahkwá:na'.

10. Tóka' ensakahrani'kerón:ko' tsi sehsenekwá:ti nekwá né kén:ton' tsi ensa'nikonhráksen' tókani' ensaná:khwen'.

11. Tóka' ensakahrani'kerón:ko' tsi sehseweientehtáhkwen nekwá né kén:ton' tsi karihwí:io nahó:ten' enhserihwá:-ronke'.

12. Toka' ensahsiaronhkhwen' tsi sehsenekwá:ti nekwá né kén:ton' tsi ónhka'k enhsenéntsha'.

13. Tóka' ensahsiarónhkhwen' tsi sehseweientehtáhkwen nekwá né kén:ton' tsi ensahwistaién:ta'ne'.

14. Tóka' ná:kon karahkwákta' iostsísto' né kén:ton' tsi rón:kwe enhrénheie'.

15. Tóka' é:neken karahkwákta' iostsísto' né kén:ton' tsi tsakothonwí:sen eniafheie'.

16. Tóka' ia'tesa'kharaké:tote' né kén:ton' tsi enhsaten'niotá:na'.

17. Tóka' atókwa ensá:sen'se' né kén:ton' tsi ónhka'k éntien'.

18. Tóka' ieksohare'táhkhwa' onia'tá:'a ensá:sen'se'

né kén:ton tsi ónhka'k iáh teiakokwéniens eniesanatahré:nahse'.

19. Tóka' iáh thasa'nikonhrón:ni' ahsani'tskwahra'tsherakarhátho' né kén:ton' tsi ónhka'k rohné:ka enthatáweia'te'.

20. Tóka' ó:niare' ensatetshá:ten' karihwaka'ténhtshera kén:ton'.

21. Tóka' entéhsia'ke' sanónhkwis nó:nen oráhkwase' sénha' iohsnó:re' ensewatehiá:ron'.

22. Tóka' tenhsatianakarhátho' né kén:ton' tsi ohkwá:ri tentsátera'ne'.

23. Tóka' sótsi' é:so' ensaiéshon' iáh tekarihwáhstha' né kén:ton' tsi tenhsashéntho'.

24. Tóka' owirá:'a oshon'kará:ke rotahónhsate' né kén:ton' tsi ó:ia' ensehsewirahní:non'.

25. Tóka' tóhka' niionkwé:take eniaíheie' né kén:ton' tsi Shonkwaia'tíson thotén:niote'.

Tok ní:kon
Wathahí:ne' tánon' Konwatién:se'

TIAWERON:KO KANEHON OKA:RA'

Ne ká:ti' kí:ken oká:ra' wahón:nise' rón:kwe wahaientakóha'. Skáthne tettiatera'né:ken akohsá:tens. Tetiate'serehtahnhontérha' wahshakoia'taniión:ten'.

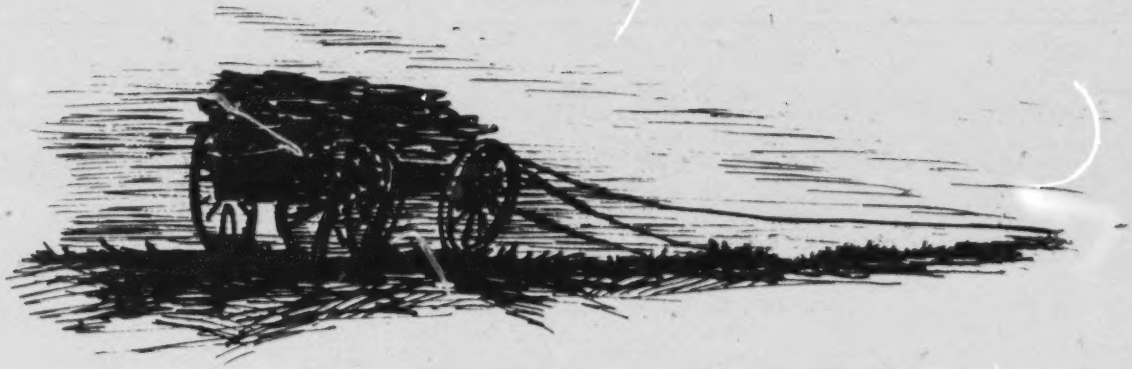
O:nen ká:ti' wahahtén:ti' wahaientakóha' tánon' né:ne akohsá:tens aonatahkwénnia' tiawerón:ko aotinéhon ionniá:ton.

Tsi iahá:rawe' karhá:kon tontáhsawen' wa'okén:nore'. Iaháhsa' ki tsi raientákwas tánon' akwé:kon ka'seréhtakon waháta', sok tontahahtén:ti'. Tsi tahshakotó:ri' ne akohsá:tens, tetsá:ron tatiatihéntho' iáh ki' tetiohténtion ne tetiate'serehtahnhontérha'. Aonahkwénnia' wa'tewatirón:ten' khe tka'seréhtaien' karhá:kon.

Ionsá:rawe' tsi thonónhsote' tánon' wahshakohkwenniahrá:ko' ne akohsá:tens tánon' aten'enhrá:ke wahrotárhoke' ne aonahkwénnia'.

Tsi niwahsón:tes onstáthen' ne tiawerón:ko aonéhon sok tontáhsawen' ontó:roke'.

Orhon'ké:ne wahá:ie' iahatke'tó:ten' tsi tekatsiserá:ton' wahonehrá:ko' tsi nahó:ten' wahatkáhtho'. Thó aten'enhrákta' ka'seréhtaien' ne tetiate'sereh-



tahnhontérha' tetkaientáhere', ne roientákwen.

Wahón:nise' shihatiká:ratons ne thotí:ien'skwe'.

Takaronhió:ken

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IEHWISTA'EKSTHA'

Ne kí:ken aoká:ra' tsi iohwistén:ton teieiahson'thá:ke ononhsatokenhtí:ke. Wahón:nise' o'seronni'ón:we ronontí:io wahshakorharátsten' Kahnawa'kehró:non' tsi enhshakó:ion' iehwista'ékstha'. E' thó kí'na'á:wen'ne', tahaténniehte' kahonweia'kowáhne tahónnéta', Kahnawá:ke taiawenonhátie'.

Ne' thó nón shontakahá:wi o'seronni'ón:we tánon' tiohro'shaka'ón:we ronateriióhne'. Iah té:io ne iehwista'ékstha' né tsi wa'konwaié:na' ne kahonweia'kó:wa, iahatíhawe' wastohronón:ke, takarhárho', wahonnetáhko' tsi nahó:ten' wá:tahkwe' ne kahón:wakon. Akwé wahontenhní:non', é' thó wa'karátie' ne iehwista'ékstha'. Tsi nón tkaná:taien' ne Deerfield thatinákere' wahatihní:non'.

Kháre' ó:nen wahotinónhton'ke' naón:we'ne raotihwísta'. Wahatirihwí:sake' ka' nieiawé:non. Wahatirihwatshén:ri' tsi wa'konwaié:na' ne kahonweia'kó:wa tánon' tsi wastohronón:ke tiorhárhon Deerfield tkonwá:iats, tsi nón tioia'totarhé:'on.

Wahontenenhrón.ni' Kahnawa'kehró:non', tékeni tewen'niá:we' nihá:ti, ratsihénhstatsi tánon' o'serón:ni' wahonhtén:ti'; wahonnehsákha' ne iehwista'ékstha'.

Karí:wes wa'thontstikáwha' tsi niió:re' iahón:newe' ne Deerfield. Akohsere'kehkó:wa 1704 shiiohseró:ten.

Teiotenonhianíhton tsi ní tsi wahonterí:io'. E:so' wahonítheie'. Wahontkwé:ni' ne onkwehón:we, wahshakotiié:na' ótia'ke ne wahshakoti'shén:ni'. Ne' thó nón shontakahá:wi tóka' sótsi' é:so' rá:ti enhonnítheie' ne onkwehón:we, tenhsakotiia'taiestáhsi' né:ne kwáh rotiia'tahní:rions tánon kén' nithotiién:ha' rotisken'rakéhte' entehshakotiia'ténhawe', tánon' thó ní tsi enhsakonehiá:ron' tsi ní ne shakotiien'okón:'a, kháre' ó:nen enhóniake' onkwehón:we. E' thó ni tsi ótia'ke rotihsennaientá:'on ne tiohrén:sa, ken'tá:here', arísmen, tánon' o'seronni'kéha kahsenna'shón:'a; ne kí:ken raotihsenna'shón:'a ne shakotiié:na Kahnawá:ke shakotiiá:the'.

Wahatihwistaniiohtá:ko' ononhsatokenhtí:ke kahnia'sá:ke,karontá:ke wahatihwánerenke'. Wahonnenhsá:ren' é' thó ní tsi tontahonhtén:ti'. Kwáh í:ken tsi rotiháhes tsi niió:re' enshón:newe'. Iohseratshá:ni é:so' wahatiiésha' tsi niiohákhes, iohaháksen tsi rón:ne' tánon' wa'tkanien'kwataséhon'. Ne é:so'wahatiiésha' shotár, tsi thotikwi'tsháhere' niió:re' iehatihsinén:serons. Wahshakoti'nósha' ne onkwehón:we ne tsi tehonathwén:karonte' ok é:neken thihón:ne'. Wahonská:neke' ronónha ó:ni' ahotiién:take' ne kahwén:kare', tsi niió:re' tsi tehotihwishenhé:ion tsi rotiniotkawenhátie' ok ne onkwehón:we iah thé tewe'ne' tahotihwishenhé:ion.

Tonsahatitharónnion', ia'thotirihwaién:ta'se' tsi enkonwaia'táta' ne iehwista'ékstha'. Wahén:ron' ne roiá:ner,

"Kén:'en kaniatarákta' entewaia'táta', kenkwité:ne tentitewakóha'."

E' thó ki na'á:wen'ne'. Wahatiia'táta'.

Ia'káhewe' ne kenkwité:ne sahontenenhrón:ni' e' thó nionsahón:ne' kaniatarákta' ne Champlain, sahonnetáhko' ne iehwista'ékstha'. Ronatshennonihátie' tsi sahatíhewe'. Kháre' ó:nen iahatihwistaniión:ten' ononhsatokenhtí:ke kahnia'sá:ke. E:so' iohserá:ke wáhontste'.

Ohiarí:ha shiwennhni'tó:ten wísk-iawén:re'

shískare' tiohtoniawén:re' tewen'niáwe' tánon' iá:ia'k-
niwáhsen tióhton shiiohseró:ten kahwistasé'tsi sahati-
hwistanniónten'. On:wa' wenhniserá:te' ononhsatokenhtí:ke
kanónhskon oshon'kará:ke tká:ien' ne Deerfield aohwístha'.
Ne tsakawehiahrakwén:nis tsi niiawén:'en ne iehwista-
'ékstha' aoká:ra'.

Wariso:se Kaieríthon

SENHA' TEHOTI:KA TSI NI:IOT NE AKON:WARA'

O:nen ki' kwáh ken' niiohserá:ke tsi náhe' kí:ken é' thó niiawén:'on. E' thó shikahá:wi' kontatewennî:io shé's ne katshé:nen' ne kahnawá:ke. Isi' nónhskwati she's niió:re' niekonnéhtha' ne teionnhónhskwaron. Awenhniserakwé:kon enkontihón:take' ná:kon ne kwá:ti. Sok she's tentkonhtén:ti' nó:nen ienkáhewe' akonwatinon'tatáhko' orhon'ké:ne tánon' ne ni' no'karahsnéha.

O:nen kí:ken shiwenhniserá:te' iáh tha'tetiawé:non kí:ken ne teionnhónhskwaron. Iahonwanató:ri' ne tehniksá:'a iatate'kén:'a aonsakonwaia'tisákha'. Iahniráthen' karíhstá:ke. Ia'thiatkathónnionhwe'. Tóka' akonwá:ken' ne raotitshé:nen' ka' ok nón:we aontaïora'kárhon'. Kháre' ó:nen ki' ionsahiátsnenhte' ísi' ne ká:ti' ákte'k nón:we ieshonatkén:se'. Kháre' ó:nen tó:ke niió:re' ná:kon ne ká:ti ia'thiatstikáhwha'. Iáh ki' tekonwá:ken ne raotitshé:nen'.

O:nen tontaió:karahwe' tahiatáhsawen' tonthiaterihstíta' tehotisterihenhátie' ase'kén ronaterién:tare' akón:wara' í:re's nó:nen entiokaráhwe'. Kí:ken ne thakowá:nen rattó:kas rotatshatará:nis ok thé:nen' okwirokónhson' nek tsi iáh wé:ne' tehaón:ni ase'kén tóhsa' ahoterónhkwen' ne rokén:'a. Kháre' ó:nen wahiastó:ron'. Sok ó:ni' ne onstoró:'en ne kí:ken karhakónhs'on tetiotshatarátie's. Kháre' ó:nen wa'thiarahtáte' ó:nen ki' sénha' ákta' nonwéhte' ne notshá:ta'.

O:nen kí:ken ne thakowá:nen tahohterón:ne'. Wahanonhtónnionhwe' tsi tóka' ó:nen ki' ne akón:wara' shakoienáhsere'. E' thó ki' kí:ken ronahstoróntie' tsi nontaio'kara'onhátie'. E' thó ki' ne akón:wara' sénha' aktóntie' nontahawenonhtonhátie'. Kháre' ó:nen

thó:ha ahshakonhonterá:ne'. O:nen thó:ha shahia'nikonhró:ten' waháttoke' ne thakowá:nen ken'k nīió:re' ne karhá:kon tkaháhserote' tontahonerahóntsha' ne ro'kén:'a tánon' wa'thní:ten' tsi niiohsnó:re' iahianontátsnenhte'. Iakén:'ak iahninhohó:kate' rotikstén:ha iatathróna' tsi thní:teron, raotinónhskon ia'thnihra'kwénhtara'ne'. Wahonatewerá:ienhte' ne akón:wara' kwah iakén:'ak tonsa-hshakowíhskwahte'. Seréka' ahshakoié:nenwake'. Wahshakotihró:ri' ne iatathróna',

"Tsatera'swí:io kí:ken teseniiá:se, tsi iáh tetshiseniié:nen ne akón:wara', ase'kén iáh hónhka' ne wén:ton tetsako'niakén:'en tsi niiá:kon shakonhonterá:'on tsi niiohserá:kon ahsontakónhson sha'tehotstika-hwenhátie's."

Konwatsi'tsaién:ni

RONENHE:ION IAH TEHONTA:TI'

Wahón:nise' iá:ken' kaná:takon rati'terón:tahkwe' kaié:ri nihá:ti ronón:kwe, tehontero'serîohne'. Kháre' ó:nen kí wa'thonterihotárhoke', iáhken ónhka' ahohteron'nîhake'. Shaiá:ta kí ne rahtahkón:ni' wahaterá:ieste' tsi iáh thé:nen' tehatshá:nis. O:nen ki' ne ronátia'ke ne rontén:ro' wahón:nehre' enhonwate-'niéntenhste' oronhwí:io ken.

Sók kí shaiá:ta thahrón:ni tsi wahrenhé:ie'. Shaiá:ta né:ne rahenheion'tahserón:nis wahshakaón:nien' ne karón:to. Kwáh ki' tahatiié:rite' tsi wahonwaia'tá:-ren' tánon' akwé:kon wahatiweienén:ta'ne' tsi niiote-rihwîson'.

O:nen kí tsi taió:karahwe akwé:kon ki' ne rontén:ro' wahatinonha'á:na'. Wahonterihwahserón:ni' ne kí ne rahtahkón:nis ne e' tenhárhenhte' enhatenón:na'. Waharihwanón:wen' ne kí. Niá:rehkwe' ki' sahakóha' raoio'ténhsera.

Tóhsa' ki' ahonónhtonke' tsi niwahsón:tes. O:nen ki' kwáh ken' shikahá:wi' tsi niwahsón:tes kí:ken rahtahkón:ni' renná:kahre' raonhá:'ak rone'kón:re', roió'te' áhta shakwatákwas.

Thontaiawénhstsi' kí:ken ne raia'táhere' tahatá:ti'

wahén:ron',

"Hé tha'tesató:tat, thí:ken iáh teioterihwíson' nahsennáːkahre' nó:nen senónhnha'."

Ne rahtahkón:nis wahén:ron',

"I:se' tha'tesató:tat, ase'kén iáh tehontá:tis ne ronenhé:ion."

Sok ionsahatasónteren' sahoió'ten'. O:nen kwáh ken' niskahá:wi' á:re' ki ne raia'táhere' tahén:ron',

"Hé, iáhken tesá:ien' ahserihwakwénnienhste' ne iakawenhé:ion. Tha'tesató:tat."

Ne rahtahkón:ni wahén:ron',

"Hé, énskak ó:nen enskonhró:ri', serihó:kten. O:nen ní:se' senhé:ion."

Sok ionsahatasónteren', sahrennáːkahre' tánon' sahane'kón:reke'. Sok á:re' ki' ne raia'táhere' tontahohén:rehte',

"Serihó:kten thí:ken, tha'tesató:tat ó:nenk."

O:nen ki' ne rahtakón:nis tahonáːkhwe'. Tontahatá'stsi' tánon' karonto'tsherákta' nia'thá:ta'ne' tánon' ia'thosó:kwe'ke' ne raia'táhere'. Tonsahat-karhaté:ni', ionsahátien' tánon' sahoió'ten' skén:ne' tsi niió:re' wa'awén:te'ne'. Iah nénska tha'tetho-wennaketó:ton' ne rawenhé:ion.

Tsi ó:nen tontahón:ne' ne rontén:ro'

aonsahonwá:iehte' ne raoniheiõn:ta' tánon'
aonsahshakokaratõn:hahse' oh na'á:wen' tsi niwahsõn:tes
iah tehotikwénion aonsahonwawiéhton'. Iah
tha'tiesehshakowennará:ni ne rawenhé:ion rontén:ro'

Konwatsi'tsaién:ni

43

ERHAR'O:KON

Wahón:nise' iá:ken' né:ne wa'tewatenón:ianihte' érhar wa'kontinákeren'ne' ne kaná:takon. Tánon' she's iá:ken' teionaterien'takária, ahsontakwekónhshon' iotihní:hen. O:nen iá:ken' ne ranatakwe'ní:io' wahariho:-wanahte' tsi entá:'on ok nenkaié:ren' kí:ken érhar sótsi' wa'onatiohkowánha'ne'. Wahontkennísa' ne ronón:kwe, tánon wahatirihwínion'te' tsi akwé:kon ki' entá:'on enkonwanahshéhton'.

O:nen kí:ken rokstén:ha í:non karhá:kon thanákere', iaharihwá:ronke' tsi nihontierá:ne'. Kwah iá:ken' ó:ksa'k tahahtén:ti', tahshakohroriá:na' tsi iah tetkaié:ri' tsi nihontierá:ne'.

Wahshakohró:ri', wahén:ron', "Enkwahró:ri' tsi ionkhiia'takéhnhas thí:ken érhar. Sewaterién:tare' kí:ken kaniataratátie' tsi ohniare'kó:wa kontí:teron', tánon' ne teionatonhwentió:ni ne aontakontiráthen' kén:'en kaná:takon akóntien'. Ne ká:ti' thí:ken ahsontakwé:kon sewathón:te' érhar iotihní:hen. Skonwa-na'te'kwáhtha' ne ohniare'kó:wa, tóhsa' atiá:kta' naontakón:ne'."

Tsi ó:nen waharihó:kten' ne rokstén:ha, iah ónhka' thé:nen' tetiaká:wen tánon' skennen'áhson:'a sahonhtén:ti . Iáh ne wén:ton ónhka' tha'teskonwana'nikónhare' ne érhar.

Ne aorí:wa', shé:kon nón:wa' tho niionkwanahskwa-
ká:te' érhar ne kaná:takon.

A:nen Kaia'titáhkhe'

KASPÉ

Né:ne wahón:nise' shé:kon askwakaión:ne sha'teionskwí:ia'ks nón:kwe ó:nen iá:ken' kí:ken tontahonahtentionhátie' ken' nithotiién:sa skaniatará:ti na'tontahón:ne'.

O:nen iá:ken' tahón:newe' tsi iotón:niate' ó:nen wahónttoke' ó:ia' ohná:ken' tahón:ne'. Sok ná:'a shaiá:ta wahén:ron',

"Há'o kén:tho tewatáhset, eniethiia'tetshahníhten' thí:ken ohná:ken' tahón:ne'."

Thó kí nahatí:iere'.

Wahón:nise' iá:ken' thó nón:we nishonókwen ronkwehkénha', Kaspé ronwá:iatskwe'. Thó kí' tsi karíhstote' thonwaia'táten'.

O:nen kí' ne thó shiwahsontá:te' thó wahonteneró:-kwaien' wahonterhá:rate' ahón:newe' ne ronátia'ke tahón:ne'. Kháre' ó:nen ki' khé' ákta' rotihtharonnóntie' ne kí:ken ohná:ken' tahón:ne'.

O:nen kí' thók nitió:re', ó:nen enwá:ton' enhsheién:tere'ne'. O:nen shaiá:ta ne rotahséhton wa'thohén:rehte', wahén:ron',

"Tóhsa' ia'satkáhtho Kaspé tsi thaiá:ta."

Sok iá:ken' ki ronnón:kwe tahontihéntho' wahon-té:ko'.

O:nen ki nen' né:'e ne kí:ken ratineró:kwaien' wahónttoke' tsi niió:re' tsi ronateronhienhtén:ni, kí:ken ne ronnón:kwe ronate'kwenhátie'. Sok ne ne:n né:'e tahontihéntho' wahonté:ko'. Ne's ká:ti' ionsahiatkáhtho'. Shé:kon ká:ti' ohná:ken' tá:re' ne Kaspé tahshakóhsere'.

Né:'e ká:ti' ne' né:'e tho ní:iot tsi wahshakotianerónhkwen' ne Kaspé ne thó shikahá:wi'.

Né:'e ki nen' né:'e ne wahón:nise' ne shé:kon shihatikaraweientehténion'ne khe'nihokón:'a séns thó ní:iot tsi ratiká:ratonhskwe'.

Né:'e ki nen' né:'e ne akwiratékha' ronwá:iatskwe' ne kí:ken rakkaratón:ni.

47 Akwirá:'es

O'TONHKWA'

Tóka' iá:ia'k-iawén:re' sha'tewakohseriiá:kon teiontiatieronnión:ni istén:'a tánon' í:'i shonsaiontiahtetionhátienne' énska shiwahsontá:te'. O:nen ki' kwáh kén' shitio'karà:'on tánon' teiothahá:kton tsi nón:we niiákene'. Ok tieió:ken' she's tsi tionkwanónhsote' nó:nen kanenna'ké:ne tánon' akwé:kon ionerahtén:'en. Kwáh she's ki' ken'k nón:we thí tkahnhohká:ronte'.

Ionkenikaratóntie' ki' ná:'a, khá:e' ó:nen ki istén:'a ia'ontkáhtho' tsi tionkwanónhsote' tánon' wa'í:ron',

"Oh nekén' kwah nón:wa' nithatiérha' thí:ken ia'níha?"

O:nen ó:ni' ní:'i ia'katkáhtho'. Ken' niken'tónhkwa' se'kén tsi tkahnhohká:ronte' skennen'ahsón:'a tsi teiohkwatasehátie'. Kwáh né:ne ónhka'k shi ok nahó:ten' tieken'eniónnions. Iáh ki' thé:nen' teiontianonhtoniónhon', ase'kén tho roió'te'kwe' thetén:re' ne rake'níha. Tsi ó:nen ionsaiákenewe' wahonwari'wanón:-tonhse' oh nihatiérhahkwe' ne átste. Wahén:ron' ne' tsi iáh ne énska tiehoiakén:'en. Wa'akonekhé:ren', nek tsi iáh ki' thé:nen' teiaká:wen.

Tsi wa'órhen'ne' wa'akorihó:ta'se' tsi thononhwáktani'ne ronwa'níha, sok óksa'k wa'onhtén:ti'. Tho wá:'enhte' tsi thonónhsote'. Sótsi wa'ako'nísko', ok ná:'a shithawenhé:ion shiahá'onwe'. Saiakehiá:ra'ne' oh nahó:ten' iontiatkáhthon, tánon' ó:nen ó:ni' wa'ako'nikonhriaién:ta'ne' tsi wa'akohshónnion'se' thí thó shiwahsontá:te'.

A:nen Kaia'titáhkhe'

IAKOTINENIOIA'KS

O:nen ki' nĩ:'i nakkáːra'. Wahõn:nise' skahwatsĩ:ra onkwehõn:we ronnẽ'skwe', tiõtkon ronatonnháhere'. Kĩ:ken ne ronwa'nĩhaːratoratsheraweiẽnhen iáh nowẽn:ton tehontonhkária'ks ne raohwáːtsire'. Kĩ:ken ne shakoti'nistẽnha ieweiennĩ:io iakokhonniõhtskon tánon' tiõtkon ionhkwenniõn:ni raonawenhshõn:'a kanẽhon tánon' õhwhare' iõntstha', ne õ:ni iakonniáː:tha' ne raonahsire'shõn:'a.

Kaiẽ:ri nihotiwĩ:raien'. Tseiáː:ta ne ĩsi' nõn niiako'nikonhratsháː:ni, Katsi'tsaró:roks iontátiats. Ne kwáh iakaon'ẽskwani kaniataráktaʼ aiõntien', tiõtkon niaʼtẽ:kon ionnonhtonniõnkwas ne karihwĩ:io's naontáː:we' nakohwatsĩ:rakon.

Ia'a kõ:ta'we' se'kẽn nõn:wa'. Akoserẽnhtakon iakothõn:te' rotíhthare'. Ia'eiẽhtahkwe'. Taionnitskó:ten', kẽn' na'ẽ:iere' ken' rõn:ne' iakotineniõia'ks, kẽn'k nihõn:na's iatathrõna' tánon' áhsen nihotiwĩ:raien'. Kwáh se'kẽn kĩ:ken owiráː:'a kahronhseráː:ke roia'tanentáː:kon. Katsi'tsaró:roks o'nistẽnha iotkáː:te' ronwatikaratõn:nis ne ronwatiien'okõn:'a ne iakotineniõia'ks. "Tõhsa' ietshitsháː:ni'k, ietshitháːrhas tõhsa' teietsheia'teriahtĩkhon enietshiateráː:shon'." Ne kati' wa'akehiáː:ra'ne' tsi nahõ:ten' iakáː:wen o'nistẽnha. Iáh ki' tetiakoton'nẽkon'.

Iahonwatihthárhahse' wa'í:ron', "Ká:ts kén sewátien tánon' sewatorîshen. Sewatonhkáia'ks kén? Kana'tarokhón:we tánon' sewahió:wane' wátien'. Kóh îsewak," tánon' wahonwatihné:kanonte'. Wa'î:ron', "Ka' nón nisewén:teron'?"

Wahnî:ron' ne iatathróna', "A'é:ren ononto-hará:ke." Wahshakotihón:karon' aienatá:ra' tsi nón thatî:teron'. Wa'onthón:tate'. Sahón:ne' tsi sahonhtén:ti', iahón:newe' tsi tkentstén:rote'. Kî:ken iakoneniónia'ks rahsnonhsá:ke wahonitskerón:ti' tánon' kentstenhrá:ke waharánie'. Thontaiawénhstsi kén' nî:wa' tsi wa'tewateronwén:tate'. Ionsahontáweia'te' raotinónhskon ne raohwá:tsire'.

Wa'i:ron', "Iáh thaonton' iakatáweia'te' sótsi' kén' niwá:'a tsi iontaweia'táhkhwa'."

"Tó:ske' wáhi'," wahén:ron' ne iakoneniɔia'ks. "Sonke'nikónhrhen tsi skowá:nen ní:se'." Akohén:ton wa'thá:ta'ne' tánon' rahsnonhsá:ke wahonitskerón:ti', ienontsí:ne wahaié:na'. Thontaiawénhstsi' wa'ónhstho'ne' tsi niió:re' tho ok nitsá:ka' tsi ni' ne ronátia'ke. O:nen ón:ton' ia'ontáweia'te'.

Kí:ken raotinónhskon ken'k ní:wa' atekhwá:ra, ani'tskwá:ra, kanakta'shón:'a kaké:ron', tánon' karíhstote'. E' thó kana'tsáhere' karihsta:ke onón:tara'. Wa'ontathón:karon' Katsi'tsaró:roks tahón:tonte'. Wa'enontararónnion' ne iakón:kwe iakorákwen, iakorákwen, tánon' iáh tetewaterákwas nonón:tara'. Iotena'tsátkon'.

O:nen ia'káhewe' ne Katsi'tsaró:roks naonsa-ionhtén:ti', e' thó ionsaiontó:roke' tsi teionitstenhra-kháhsion. Khé' thó roia'ten'tón:ne ne rón:kwe kén' nihrá:'a, sahonitskerón:ti' rahsnonhsá:ke tánon' ienontsí:ne iahaié:na'. Thontaiawénhstsi saiontehiá:ron' tsi nitiá:kahskwe'. Wahén:ron' ne iakoneniɔia'ks, "Enhskerharátsten' tsi iáh ónhka' thahsehró:ri' tsi wahskwá:ken', tánon' tsi wahskwátho' tsi nón iakwén:teron'. " E:so' shé:kon saienatá:ra' tsi niwakénnhes.

Kanenna'ké:ne' ón:we', ia'káhewe' ne Katsi'tsa-
ró:roks tánon' akohwá:tsire' iaonsahonhtén:ti' tsi
nón thatoratstáhkhwa' ronwa'níha. Saienatá:ra' shé:kon
nohna'kénhkha' tonsahonwatinonhwehrá:ton' nakoteró:sera'.

Kí:ken iakotinenióia'ks wahatkáhtho' tsi
tiakoríhwaié:ri'. Wahén:ron', "Ne tsi seksa'tí:io tánon'
iáh tesathró:ri tsi wahskwá:ken', ne kati' enkón:ion'
áhsen niwaskanektsherá:ke."

Ne kí:ken tiotierénhton wa'erá:ko',"Kaská:neks
ne iotena'tsátkon' ne onón:tara', né:ne ákhwá:tsire'
tóhsa' nowén:ton aiakwatonhkária'ke', tánon' ónhkha'
iakotohetstonhátie' aiakhinontará:nonte'. Tekenínaton,
kaská:neks ne o'nikón:ra' ne tóhsa' nowén:ton ónhka'
akhe'nikonhráksa'te' ne akarihón:ni' tsi nahó:ten'
tkewennínekén's. Ahsénhaton, kaská:neks akwé:kon
nón:kwe enkhé:ken' ne tiók nahó:ten' akatkáhtho' ne
ioiánere' tóhsa' akherihwa'tshénnia'se'."

Wahén:ron' ne iakotinenióia'ks, "Akwé ioiánere'
nahó:ten' wahserá:ko', tsi nén:we' enhsónnheke'
enhsatonnhá:rake', tánon' ensatera'swiióhake'."

Warisó:se Kaierínthon

TSI TETKAHNHOHONTION

Wahón:nise' iá:ken', atsá:kta' ákta' tkanonhsó:tahkwe' é' thó rati'terón:tahkwe' iatathróna' tánon' ne ronwatiio'okón:'a tánon' akokstén:ha.

O:nen iá:ken' kí:ken sewahsón:ta iahniiá:ken'ne' ne iatathróna', wahiaterennaiénha'. Akokstén:ha wa'ontenón:na'. O:nen ki' kwáh kén' shikahá:wi' tahontáhsawen' ne ratiksa'okón:'a wa'thonterien'taká-riahte'. Ronatsharokwáhton ki' ná:'a tánon' ieshonaterí:io, ronatswá:ton tánon' ratitakhenóntie's. Kháre' ó:nen wa'akononniá:ni' nakokstén:ha. Wa'aí:ron',

"Tha'tesewató:tat. Tóka' iáhten akón:wara' ientsisewaia'ténhawe'."

Iáh ki' thé:nen' tehonatahonhsatá:ton. Kháre' ó:nen thontaiawénhstsi' tahonwaniá:ra' ne shaiá:ta ratákhe' ieia'tákta' shihotohetstonhátie'. Sok wa'tiakonhohón:ti' tha'akón:ni' iahonwaia'tón:ti' átste'. Nek tsi tsók nahó:ten' awenhsá:takon tahoié:na' tánon' iahoia'ténhawe'. Iáh ne wén:ton teshonwaia'tatshénrion ne raksá:'a.

KANA'TAROKHON:WE

Nia'té:kon ne ó:nenhste' tsi ní tsi iakoia'takéhnhen nokwehón:we, iakoia'tahní:rats tsi niióhseres. Kí:ken oká:ra' ne tsi niieiérhahkwe' aksótha nó:nen enienenhstó-hare' tánon' eniethe'serón:ni' ohén:ton' tsi niió:re' kana'tarokhón:we eniena'tarísa'. Khwató:ken tsi ní tsi ronéka's nón:wa' tahonatehiaróntie'.

Kenkwité'stsi aksótha eniaé:ron', ó:nen ieióhe ahati'tarakarhátho'. Akwé tenhon'kenhrakwátho'. ó:nen ienietáhko' kahnenhshón:'a káksakon eniakéta' tánon' entionkhí:ion' raktsí:'a khe'kén:'a tánon' í:'i, enionkhihró:ri', "Kaié:ri tókani' wísk nikanénhstake iensewá:senhte' áhsen niwahsí:take na'tekónteron'."

E' thó ki' na'kwá:iere', wakwahahoktaníhon', raksótha tánon' aksótha ohná:ken' tá:ne' tahoti'rhoronhátie' tsi niió:re' eniakwáhsa'. Tsahiá:kshera sok ná:'a eniotké:tohte' kén' nikanerahté:son's tenkonta'kenhrótka'-we'. E:so' tenkonwatíhsnie'ne' kháre' ó:nen enkon-tehiá:ron' kwáh skenén:'a tsi enwatenenhstísa'.

Nó:nen kanenna'ké:ne ón:wawe' enhén:ron' raksótha, ó:nen iehióhe naienenhstaienthó:ko'. Akwé tsi tkanenhstaiénthon ieniákwe' tánon' ieniakwahróhtenhte', e' thó ne ó:nen eniakwanoróhthsi'. Iáh akwé thaiakwanoróhthsi' kwáh nek tsi niió:re' iotenénhstate'. O:nen ki' nén' né:'e enwá:ton' aksótha tánon' raksótha enhniratskentón:ni', a'é:ren nikaronhkwáhses tóka' tékeni-iawén:re' tókani' wísk-iawén:re' nikanonhkwén:take enhnihá:ren' naonstáthen'. Nó:nen akwé iostáthen nó:nenhste'sók nón:wa' entsakwanenhstarón:ko'.

O:nen enwá:ton' enienenhstohare'. Ken' niieiérha' tsi ienenhstóhares, enion'kenhrontá:ko' karístakon o'kén:ra né:ne ioté:ken wáhta'. Enienatsá:ren' karistá:ke ne ohné:kanos tánon' wa'kenhrontákwen. Nó:nen tentiohnekón:ti ienienenhstáweron teniohnekón:ti' tsi niió:re' nó:nenhste' enkontia'tawi'tahsión:ko'. Thó ne' ó:nen eniehrá:ko' karistá:ke. Tsi kahionwatátie' ieniéhawe' e' thó ienienenhstóhare'. Raksótha rona'tsakahrón:ton e thó ieniónweron' sok awén:ke ienia:kohwe' kwáh skenén:'a teniehkarhatenîhon' ia'otiiakenhátie' ne kahnekáksen. Wakon'éskwani séns akheiateró:roke' tekka:nere' iorihwanerá:kwa tsi niió:re' tsi ontenenhstóhare' kwáh otsî:nekwar neniá:wen'ne'. Akwé ne konnón:kwe séns kahiónwakon iekontinenhstóhares. Ne thó nón shontakahá:wi iáh ónhka' teiakoiéntahkwe' ohné:kanos ne kanónhskon.

Nó:nen wa'enenhstoharéhsi' sok nón:wa' entsestátha'te' nó:nen kwáh tokén:'en enwastáthen' tsi ní ne óhstien', ó:nen enwá:ton' naiethe'serón:ni'.

Raksótha shahahnî:non' ne kathe'serón:nis tiotáhsawe' iakwaksa'okón:'a onkwaio'ténhsera ón:ton' naiakwate'serón:ni'. Kî:ken kathe'serón:nis ká:tens oshón:kare' é' thó iora'nentá:kon tánon' iokahkwén:tonte', ieniakwanenstáweron' sók teniakwatennîha'te' teniakwakarhaté:ni' ne' okahkwén:ta', ná:kon tkaksó:ron é' thó ieiohná:ote' othé:sera' tsi niió:re' eniakwáhsa'.

O:nen kathe'serîson' ó:nen enwá:ton' eniena'tarón:ni'. Kén' niieiérha'. Othé:sera', onekwénhtara' nikasahe'tó:ten', tánon' ostón:ha tiohió:tsis, káksakon eniaketa', teiohnekóntie's entiónweron', sok tenionwénrie' tsi niió:re' tenkontatié:na'. Ohnekanó:sne ia'tennionnihsnónhsohwe'. Eniontokwatsherótsenhte' iehsnonhsá:ke enié:ren' tenietakwénhtenhste' tánon' teniehwe'nón:ni', tetiohnekóntie's ieniakéta'. Nó:nen enwatá:kerahwe', né kén:ton' tsi ó:nen wa'ká:ri'. Ie'wahrakeri'táhstha' tókani oskenón:ton enié:rihte' ne teniakwatatiéhsten' ne kana'tarokhón:we tánon' kén:ie entionkwá:ti' iawékon'. Ne sha'kanenhstaiakwátstha' nó:nen eniakwatkátston' onénhsto.

Iáh thé:nen' tekaiésha's nó:nen kanenhstaienthókwen. Kí:ken onó:ra' kaiarowá:nen ronnetáskwe', ratiksa'okón:'a thó rón:ratskwe', tánon' sens ratiratsken'tón:nis kentskare' ionrahsi'tokewáhtha'. Kaia'tón:ni ó:ni' rononnia:thahkwe'. Shé:kon nón:wa' skehiá:ra's akwe tsi niiakwahwatsí:ra' kató:ken nahó:ten' ionkwaio'tensherá:ien'. Ion'wé:sen' she's ne' skáthne tsi ionkwaió'te'.

Wariso:se Kaierîthon

AHTHEN:NO

Wahón:nise's iá:ken' tahonhthénnokskwe' tewa'á:raton. Thihonaterien'tatshénrion' tsi ronahthenno'tsherón:ni. Né sé's iá:ken' thi tsikónhses kéntson enkonwaié:na' tánon' enkonwania'tó:'ase'. Ohén:ton' tsi niió:re' tenhatí:rihte' ka' nionhsákta' nón:we nenhatikwé:taren' kwáh se's iá:ken' né:ne aiohnatirónhthake' kwáh se's iá:ken' ó:ni' ostón:ha teiothwe'nón:ni ne éh nón:we. Né ki' iá:ken' enhatikwé:taren'. Ne énhontste' ne enhonhthenno'tsherón:nia'te'. Tho niió:re' ó:nen onia'tará:'a tenhatihwawén:'eke'. Thók se's iá:ken' ní:iot tsi ká:ien' ne wahón:nise' ne ahonten'nikonhró-ria'te'. Né se's ki' iá:ken' róntstha' ne wahón:nise' tsi tehonhthenno'óksthahkwe'.

Oróte' Karihwénhawe'

WAHSHAKOIA'TAKEHNHA' RAOHWA:TSIRE'

Ne' thó nón shontakahá:wi' shé:kon í:non sha'teionnonhsháteron' wahotiténhta'ne' ne onkwehón:we ase'kén ne' thó shiiohserá:te' iáh é:so' teiokennó:ron sok ná:'a ki iáhten' tehotihetiióhse' nahonnonnhéhkwen ase'kén akwé:kon ieiénthohskwe'.

E'tho nón shontakahá:wi' akokstén:ha akaonhá:'a ié:teron' iakothón:te' ónhka'k tiehnhonhtíshon. Ia'ontke'tó:ten' e' thó raksá:'a íthrate'. Wahonwanhohtónkwahse' aontahatáweia'te' wa'í:ron',

"Takí:tenr na'teiawenhniseranón:iani tánon' saiakenhátie', serihsión:ko ne sawenhshón:'a tánon' tstátha't."

Tahén:ron' ne raksá:'a, "Iah tháon:ton' ase'kén tewakseríhens iaonsá:kewe', istén:'a ionkehnha'onhátie'. Ahsathón:tate' ken aonsétene' ase'kén ratikwé:kon thotinonhwáktani' ne onkwanónhskon. Teiako'nikónhrhare' ne istén:'a ase'kén iah ó:nen tetsonkwatennatsherá:ien' iáh ó:ni' tetsonkwanonhkwatsheráien' tánon' é:so' tsi iakononhwáktani' ne istén:'a. Wa'í:ron' tóka' ostón:ha aesanonhkwatsheraién:take' tánon' aesakhwaién:take' ahshé:ni' aiontshennón:ni'."

Wa'í:ron' ne akokstén:ha,

"A:ke oh néntiere' ne iá:kewe', na'teiohahahnón:niani enkatonrió:kten' tsi na'teionien'kwatá:se'."

Tahén:ron' ne raksá:'a, "I:'i enkonia'thahónnien'." Thó ne wa'ontatkwatá:ko' tánon' sahonwáhsere' ne raksá:'a. Wa'akonehrá:ko' tsi niwatié:sen' tsi ní tsi í:ien' wa'ónttoke' tsi akwáh né:ne tekaniehtohtárhon tsi nón:we ní:ien'.

Iahá:newe' tsi nón thotinónhsote' ne raksá:'a, ia'ehnhohtíshon. Ro'nisténha taiehnhohtón:ko' wa'í:ron',

"A:ke tasatáweia't! Niwenhniseráksen saiakenhátie'."

Taiaí:ron' ne akokstén:ha, "Ehtién:'a kwí' ietsehnhá:'on ahakihnónksha'."

Wa'í:ron' ne ro'nisténha, "Iáh ónhka' tiekhehnhá:'on ase'kén akwé:kon é:so' tsi ionkwanonhwáktani'. Ahsen nón:ta' tsi náhe' wahshakwaia'táta' ne Ohserá:se'."

Wa'í:ron' ne akokstén:ha, "Oh kati' na'á:wen' tsi né:'e rakihnonksónhne'?"

Rake'níha rakkaratón:ni

Niioronhiá:'a

SE'NIKON:RARAK

Tóhka' niiohserá:ke tsi náhe' éh nikiawén:'en kí:ken kkaratón:ne'.

Ake'nisténha ó:nen kwáh kén' náhe' ionkkaratón:ni. Kanátthen ne tsi kaná:taien' ia'teiakohahahiia'konhákie'. Tha'kaké:rok iá:ken' ísi' na'oháhati iakothón:te' ónhka'k khe thontahohén:rehte',

"Se'nikón:rarak wats ensákwahte' thí ká:sere ." Tánon' iá:ken' tontahohahahiia'konhákie'. Tsi wa'thiátera'ne' ne ake'nisténha wa'é:ron',

"Iáh ki' ne ónhte' **thé thaesewatkarón:ni.**"

O:nen iá:ken' kwáh kén' niió:re' sá:re' tontahohén:rehte' iá:ken' tánon' wahén:ron',

"Ká:sere ki' wáhe' enkarihwén:ta'ne'."

Oróte' Karihwénhawe'

ATERO:SERA'

Ne iá:ken' kí:ken tehnón:kwe, shiá:ta Ahkwesahs-hró:non' tánon' shaiá:ta Kahnawa'kehró:non' nes ne ronatén:ro' nek tsi teiotenonhianíhton tsi na'tehiatate-rihwanonhwéhne'. Tiótkon ok nahó:ten' tiorihón:ni tehonatkénnion.

Tetsá:ron rotinahskwaién:tahkwe' érhar, tánon' tiótkon she's ó:ni'né:'e tehotirihwatí:ronte', ónhka' raotshé:nen' sénha'ra'shátste'. Kháre' ó:nen wahiaterí:io' ne raotitshé:nen' érhar. Sok wa'thní:ien', kwáh wahnihwistá:ren'. Ó:nen ki enkató:ken'ne' oñhka' raotshé:nen' sénha'ra'shátste'.

Kwáh iá:ken' nek ne na'tewaniwharó:ko' tsi wa'-thiatátienhte' ki érhar. Kwáh iáh thé:nen' tetió:ken' ka' niká:ien' rotkwenionhátie'. Kháre' ki' ó:nen ia'tonson'kenhraién:ta'ne'. Kwáh iá:ken' nek ne otáhshon'o'kenhrá:ke skaké:ron'. Óksa'k ki' ã:re' ne ronatén:ro' tonsahiatkén:ni' ka' niká:ien' sénha'í:ions tiotatén:ron.

A:nen Kia'titáhkhe'

RABAHBOT·

Tóhka' niiohserá:ke tsi náhe' sha'té:kon nikón:ti rabahbót wahentsiahní:non' ki rake'níha. Atsiá:kta' iah-shakó'teron' tsi nón:we iáh akwáh tekiohnó:tes.

Tsiahiá:kshera tó:wa' entóhetste' kí:ken rakenonhá:'a eh tahahrárho'. Ronehrakó:'on iá:ken' kí:ken tsi nikanahskwí:io's ki kéntsion. Tánon' ki' ne sénha' ieshonehrakó:'on tsi kwáh akwé:kon skáthne tsi nón:we nikontí:teron'. Ok ó:ni' iá:ken' ná:'a iahohrión:ti' akwé:kon wahshakoié:na' ki rabahbót. Sha'té:kon nikón:ti wahó:nawe'. Kwáh iá:ken' khé sahákete' kí:ken rakenonhá:'a sahentsiahsheronniá:na'.

Ionsá:rawe' ki' óksa'k wahentsiahsherón:ni' tánon' wahentsiakerí:tahwe'. Tsi nahotsiaríhse' ki' kí:ken wahén:ron', "To ionkiatén:ro' rinontsianontén:ra."

Otsta' iá:ken' ne' tsi nontahatshennón:ni' kí:ken rake'níha. O:nen iá:ken' tó:ske' tsi rotikhwáten' wahori'wanón:tonhse' ne ronatén:ro', "Ka'," wahén:ron' "nón:we nontahsitsiénhawe'?"

"Kí:ken rakenonhá:'a wahén:ron, "Satsiá:kta' orhon'kéhstsi' takhráho'. Tsi ki' nón:we thí:ken iah wí' sótsi' teiohnó:tes. Tho iahonkwahrión:ti' wa'kahrióhkawi'ne'. Thó," wahén:ron' "ní:iot tsi kontí:teron' tó:wa' shí:ken hónhka'k eh konwatí'teron' rotenahskwarákwen."

Wa'thohén:rehte' iá:ken' kí:ken rake'nîha tánon' wahoiéshon'. "I:'i, wahén:ron', "thí:ken akitshenen'-ó:kon. Tsiahiá:kshera tsi náhe' thó tekhé'teron'. I:'i wakatenahskwarákwen."

Oróte' Karihwénhawe'

RAKSOTHA RAOKA:RA'

Wahón:nise', Ahkwesáhsne iá:ken', éh nitiawén:'en kí:ken nahó:ten' kkaratón:ne'. Akohserá:ke éh niiawén:'en.

Arok shiiotohétston ne "Seaway" kawehnó:ton' she's thi ná:kon nekwá, kén' nikawehnohkwá:sa's. Raksótha raowenhkénha' énska kén' nikawehnóhkwa'. Kanonhsó:tahkwe' iá:ken', tekaronta'serónnion', tánon' thó she's nón:we na'tehatí:ta'skwe' ne tehonatstekawhenhátie'. Sewatié:ren tóhka' nón:ta', sewatié:ren nek ne sewahsón:ta enhonnón:wete'.

Iatathróna' iahá:newe' o'karahsnéha', iatonhkariá:khe' tánon' tehotihwihshenhé:ion. Oksa'k ne rón:kwe wahatsenhón:ni', tánon' ne iakón:kwe taiontáhsawen' wa'ekhón:ni'.

O:nen ki' shishonahtá:'on, wá:rehre' ne rón:kwe óksa'k ki' ná:'a ne' ienharáthen', enhotá:wha'. Ok ne iakón:kwe, khé:ken ne' tonsaiakohtárho' niá:re'. Kwáh ki' thí:ken kén' nikarí:wes ó:nen tiok nahó:ten'k wa'akothón:te'ne'. Wa'akorihwaióha' oh nekén' kwah nahó:ten', sok ia'eiá:ken'ne', ia'tiontkahthonniónhwe'. Iáh ki' thé:nen' teiakotkáhthon . Tontaiontáweia'te' Sok á:re' saiakothón:te'ne', kwáh né:ne tiok na'ka-ia'tó:ten' shitaiotská:honke'. O:nen se'kén wa'ako-'nikonhraién:ta'ne' tsi kanonhsohará:ke nontaiawenonhátie'.

Skennen'ahsón:'a tsi ia'ieráthen', thó iá:ken' ki "ráhskahn" tho'wahrá:kon ne ron'kénha'. Kwáh iá:ken' khe na'tontaieiá:ten'ne' tsi nikanekó:tes tsi niió:re' tsi wa'akoteronhiénhten', sok wa'tionráhtate' wa'onté:ko'. Owisa'kéhson' nia'etákhe', shakóhsere' ne "ráhskahn." Kwáh ki', iá:ken', ó:nen thóha ahshakohóntera'ne ó:nen wa'onhsá:kaienhte'. Kaná:takon niió:re' iahonathón:te'ne', sok tontahshakonaterahtá:na'.

Sahákete' ki' ne "ráhskahn", kwah iá:ken' nek ne wahén:ron' "Wesani'tanî:tenre' tsi iáh tekonié:na."

A:nen Kaia'titáhkhe'

OTHE:SERA

Kí:ken kkaratón:ne' rakenonhá:'a rakkaratón:ni tsi na'thokerón:nion'se'. Tsi niwakénnhes kí:ken tho nihoia'tawén:'en.

"Orhon'kéhstsi'," wahén:ron', "wa'katkétsko' ia'kiá:ken'ne' wá:kehre' enkhehnekanontén:ra' kí:ken ohén:ton' tewaktsi'tsaiénthon. Kwáh," wahén:ron', "ó:nen iewakhnekonkiéhsere' wa'káttoke' tsi ok na'kaia'tó:ten' í:waks kí:ken tsi waktsi'tsaienthóhseron. Oksa'k ó:ni' wa'káttoke' tsi tsiki'nhontstókhi' wahonwahehtaká:ri'." Kwáh iá:ken' skanó:ronks ahontekhwí:sa' kí:ken rotsi'-tsiaiénthon.

Isi' na'ohahá:ti rén:teron' ronatén:ro' wahohró:ri', "Thí:ken ohnenna'tá:ke ronathe'serónkie's ne tho sá:ti."

Tho ki' iá:ken' nahá:iere'. Orhon'ké:ne iá:ken' ionsahatke'tó:ten' kwáh iá:ken' ronatenekó:tote' kí:ken tsiki'nhontstókhi'. Nek iá:ken' kí:ken rakenonhá:'a ne shotakiehsón:ton só:tsi' iá:ken' wa'thonwaren'ké:ni'.

Oróte' Karihwénhawe'

RONTONHWENTSI:SAKS

Kí:ken oká:ra' né:ne tóske'kwáh é' thó niiawén:'en. Raksótha ne kwáh é' thó nihoia'tawén:'en. 1893 shiohseró:ten wahonwahtíhnha'ne' ne Hudson Bay Company, raksótha tánon' áhsen nihotate'kén:shen'nahón:ne' tehniiáhse nirihstí:sere's, nahshakotihahónnien' tánon' ahshakotihsnién:ne' nahatirihstí:sere' kí:ken onhwéntsase' Othoré:ke nón:we niiawén:'en. Raksótha Rówí Sohé:rase' ronwáiatskwe' tánon' Sakó, Wíshe, tánon' Kanenrahtí:ron ronwatíiatskwe' ne rontate'ken'okón:'a.

Kenkwitéhstsi'wahonhtén:ti' wahontonhwentsisákha', tióhton niwenhní:take karhakonhkó:wa rón:ne's, oná:ke tánon' érhar iotikarenionhátie' ne raonawenshón:'a. O:nen sha'tontahonahtentionhátie' nia'te:kon tsi nahotiia'tawénhseron', Great Slave Lake konwá:iats, tsi nón seréka' tahonatenonhianihtén:ni'.

O:nen akohserá:ke ón:we'ioweiennatshá:ni tsi na'tkanien'kwatasehon' iáh thietsó:ken', wahontia'táhton'. O:nen ni'wahoná:karahwe', wahontenaktón:ni'. Tsi wa'óhrenne' akwé raona'tóhsera' óniehte' tioterhó:ron, soronhké:ne ón:ton' tahatiiá:ken'ne' tánon' ne raotitshé:nen' érhar wa'kontia'táhton'. Raonatenná:tshera' ó:nen ehtá:ke ní:we' kháre' ó:nen iahóntshahte'. Tóhka'

nón:ta óniehte khók rononnhehkwen. Skenén:'a ó:nen sénha' tsi rón:ne', rontonhkáia'ks, ratiwístos, táncn' tehotihwishenhé:ion. O:nen ni tóske' tsi tehoti'nikonhrahrí:'on.

Ia'thotirihwaién:ta'se' tsi enhati'wahstará:ko' ónhka' tsi rónnhe' enhatattká'we', enhón:neke' tsi rónnhe' ne tóhsa' ahonnítheie', oh naiá:wen'ne' ronátia'ke ahonnónnheke'. Né:ne kwáh ken' niehrá:'a tsi nihontate'kén:'a Sakó, waha'wastará:ko' ne kén' nika'wastésha. Kwáh í:ken tsi roti'nikonhrákṣens tánon' tehoti'nikonhrahrí:'on, tsi wahoná:karahwe'. Tehniiáhse iatate'kén:'a ia'thotirihwaién:ta'se' énska shé:kon enshiate'niʔn:ten' nahiatorátha' oskenón:ton. Tsi í:ne' tahonahsí:tia'ke' wahkwari'tará:ken

raia'tá:ke, wa'thá:ta'ne' kí:ken ohkwá:ri tekeniawén:re' niwahsí:take nihahnén:ies, wa'thatskára'we', kwáh né:ne o'tónhkwa' ne rahsá:kon. Tóhka' nia'káienhte' nahonwa-rón:tate' tsi niió:re' iahrénheie'. Oksa'k sahiathroriá:-na' tsi wa'konwário' óhkwa:ri. Ronatshennonnihátie' tsi wahoti'waraién:ta'ne'. Iah ó:nen ne Sakó thahrénheie'.

Sakonwaia'tisákha' ne ohkwá:ri sakonwaia'taióha', sok ná:'a akwé tioteniehtó:ron wahonnó'kwate' iáh tehotitshénrion ase'kén tioia'tatarí'hen ne ohkwá:ri wa'kahwistaná:wen' ne óniehte' kaia'tó:kon. Tewenhniserá:ke ronnókwats ó:nen shiho'nikonhróktha' ó:nen sakonwahiatats-hén:ri' ne ohkwá:ri. Wa'konwaiénsehre' sok wahati'wararí'hte'. Tewenhniserá:ke ohnekákeri khok wahatihnekí:ra' thó ne ó:nen wahati'wá:rake', akwé wahotinonhwákten' sótsi' io'wahráresen' tánon' sótsi' karí:wes tsi náhe' tethonatská:honhkwe'. Kanenrahtí:ron rahiakwirá:ke wakanennió:kwanoste'. Iah téshre's, ó:nen ni wahón:newe' ne shakotiia'tí:saks nahonwatiia'takéhnha'.

Ionsahonwatiia'ténhawe' tsi nón thonatenatí'son' ne Hudson Bay Company. Kaié:ri nihá:ti iosnó:re' sahón:newe' tsi nón ienakerénion' nón:kwe. Raksótha Rowi Shohé:rase', rokén:'a Sakó, tánon' ne tehniiáhse niristí:sere's, sok ne Wí'she, tánon' Kanenrahtí:ron, khe í'thne's sótsi' rotinonhwáktani'. Wa'thonwatí'hsnie' ne kwáh skenén:'a sahiata'karí:tate'. Kanenrahtí:ron, seréka tsi rónnhe' ia'taioné:non' tetsá:ron wahonwahsí:nia'ke'.

E:so' wahatiiésha'tsi ronahtentiónːne', tiótkon ki iahatirihwaiéːrite' tsi nahóːten' ronathonkaiáːkon. Kíːken ne tionathonwíːsen'rotiniákhon onónha' óːni' wa'kontiiésha'. Ronaterihwasherónːni néːne Hudson Bay Company tsi rotiniákhon enkonwatikária'kse' tsi nikaríːwes othoréːke iehónːnes. Kíːken ne Hudson Bay Company óːnen kwáh kén' náhe' iáh théːnen tehshonwati-wennahrónkha' wahonte'nikonhríːsa' tsi iáh tha'onsakonwati-kária'kse' ne rotiniákhon, wahonníːron' iáh óːnen tha'onshakwakária'kse' "ase'kén iákwehre' thonenhéːion." Taioti'nikónːrenne' tsi na'teiotenonhianíhton nahóːten' wa'konwatihróːri'. Oh nenkontiieːre'. Oːnen wa'onatiá'kse' tsi kontihwistatáhkwas, akwé nieiotiwiraiénːton taiakotíhsnie'ne'. Aksótha áhsen niiakowiraiénːtahkwe' istén:'a shiiewirá:'a. Kon'tátie' iakoió'te' tánon' to:k nitio'karáːon otsinéhtara iakoió'te' skáːti ne ionhsi'tá:ke teiontatkarénːron owirá:'a. Tsi nahóːten' eniéhsa' kaio'ténhshera' teniontáːton', atennáːtshera' tánon' ne karístakon nahóːten' aiontéːkate' nahotiia'tataríːhen, iakén:'ak tsi ronnónnhe'.

Ontsharóːko' tsi óːnen sáːnewe' ne iatate'kén:'a, akwé ne rontátenonhkwe' tánon' ronatenra'shón:'a ronatshennónːni ronatonnháhere' tsi sáːnewe' ne iatonhwentsíːsaks.

Wariséːse Kaieríthon

TSITHA

Ne iá:ken' kí:ken ranekénhteron ionsahatáweia'te' tsi thonónhsote' wahori'wanón:tonhse' ne ro'níha aón:ton' ken ne aho'serehtani'. "I:kehre' akaterohrókha' kí:ken teióia'aks."

Wahén:ron' iá:ken' ne ro'níha, "Wá:s nek ki' ná:'a ne enhsaten'nikón:raren'. Tóhsa'," wahén:ron', "nón:wa' enhse'niakenhtánion'."

Sahén:ron' iá:ken' kí:ken ranekénhteron' "Enkaten'nikón:raren'se'."

Orhon'ké:ne iá:ken' saharihwá:ronke' ne ro'níha ákte'k nón:we iehshohonwí:sere's tánon' ákte'k ó:ni' nón:we ronwá:kens tethoke'tóhton. Ohstón:ha iá:ken' ó:ni' tsi ní:iot nahorihwáksha'se' ne ro'níha. Thók shé' ní:iot tsi ronaterihwahsherón:ni tsi thók nón:we ienhakwátho' kí:ken teioia'a'áksne. Iáh ó:ni' óksa'k thé tehá:wen ki ro'níha. Tóhkara' nón:ta' ontóhetste'.

Ronwaia'tanontaktónhne o'karahsnéha shonsá:rawe' ne roién:'a sahori'wanón:tonhse' ne ro'níha enhathón:-tate' ken shé:kon ne aonsaho'serehtani'.

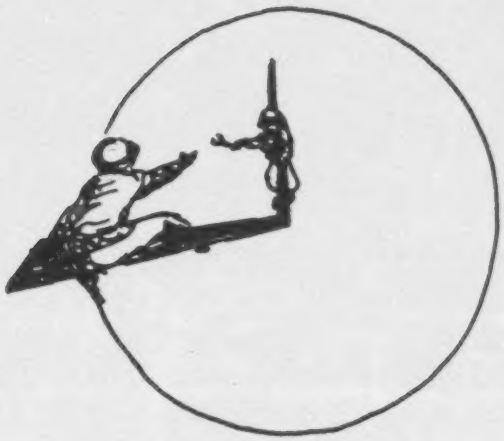
Tho ki' niió:re' ó:nen wahori'wanón:tonhse' ne roién:'a tó:ske' ken ki oh naho:ten' rarihwahrónkha'.

Wahén:ron' iá:ken' ki roién:'a, "Tó:ka'."

Sahén:ron' ne ro'nîha, "Wa'kerihwá:ronke' thî tóhka' niwahsontá:te' tsi náhe' kon'serehtanihén:ne' tsi sa'niaken'én:ne',akté:shon iá:ken' nón:we nonkwehshón:'a iesá:ken's tetisake'tóhton'."

Wahén:ron' iá:ken' kî:ken roién:'a ónhka' ne' ne rá:ton. Ranonhtonniónkwas iá:ken' kî:ken ro'nîha tho niió:re' ó:nen iahén:ron', "Tsítha wahakhró:ri'."

Ia'tehononhsonhtiia'konhátie' iá:ken' ki roién:'a kwáh ó:nen ranhotón:ne wahén:ron', "Ronó:wen kî'."



KA:R NAHSONTHEN

Ká'tsi ok nón:we kí:ken kanón:no karíhstatsi thotiió'tehkwe' tóhka' nihá:ti kahnawakehró:non' tánon' shaiá:ta ne ahkwesahshró:non' ostón:ha tethoná:kara's. Shaiá:ta ó:ni' iá:ken' ne rahón:tsi skáthne thonatoróhon ronkwé:tase'.

Ne ki' kí:ken ahkwesahshró:non' thé:nen' ki' ná:'a iahori'wanón:tonhse' aontahó:ion' ne rahón:tsi. Sok iá:ken' wahén:ron' tó:k na'tehawennakará:ni,

"Niá:wen ki' ahsónthen."

Khe' ki' niiohsnó:re' wa'tharihwaserá:ko' ne rahón:tsi,

"Iáh tekarí:wa', ákta' ki'k ní:se' ne ká:r nahsónthen nihsia'tó:ten."

Konwatsi'tsaién:ni

TSIK A TSIK, TSIK A TSIK

Tsi niióhseres, iá:ken', kí:ken iatathróna' wahiatonhkária'ke', tánon' wahiatienhtó:kten' ó:ni'. Wahatateweiennén:ta'ne' ne rón:kwe ahatorátha', tánon' wahshakohró:ri' ne ró:ne' tóhsa' aionté:ka'te' tsik énshrawe'.

Iáh teiakotahonhsatá:ton, kaní:io'k iahaiá:ken'ne' sok wa'etsenhón:ni' tánon' sótsi' ákta' niahá:'en' tsi iotékha' wa'onnihsnonhsótshi'. Wa'tiakohén:rehte' ki' ná:'a tánon' wa'ako'tsí:reke' ne iehsnonhsá:ke. Tsi niió:re' tsi iontonhkária'ks, wa'akawé:ka'we' sekén ne iehsnonhsá:ke tánon' wá:'eke', wá:'eke' ó:ni' ne ienentshá:ke, tánon' ne ieia'tá:ke, tánon' ne iehsiná:ke, akwé:kon ne ionhsi'tá:ke. Kwáh iá:ken' wa'ako'tsirékhon' ne ionhiakwirá:ke.

O:nen ki' iá:ken' kwáh iah thé:nen' tetsako'wá:rare', tánon' shé:kon niiontonhkária'ks. Sok ia'eiá:ken'ne' wahonwaia'tisákha' ne ró:ne'. Ne sekén ne ó:ia' nikawennó:ten tsi wa'onhtén:ti'. Tsi ní:iot ne wa'ohstien'tá:kahre', "tsik a tsik, tsik a tsik, tsik a tsik."

Wa'tharáhtate' iá:ken'ne' raotshé:nen' érhar wahohroriá:na' tsi na'akoiá:tawen' ne ró:ne'. Tánon' ó:nen ó:ni' iahothón:te'ne' "tsik a tsik, tsik a tsik,

tsik a tsik," taiohstien'takaré:re', sok iá:ken' wahaté:ko'.

Iahá:rawe' kí:ken tekana'tkarokenhkó:wa tánon' khé ieiotiá:kton. O:nen kí:ken wá:rehre' oh nenhá:iere' ne tahiá:ia'ke'. O:nen ó:ni' wahatkáhtho' ken' nikanónhsa' tkanónhsote'. Tho niahá:re' tánon' iahahnhonhtíshon'.

Tahahnhotón:ko' rokstén:ha' ken'k nihahnén:ies. Wahori'wanón:tonhse' ne rón:kwe ahoié:nawa'se' tahiá:ia'ke'.

Wahén:ron' ne rokstén:ha, "Thi kawenní:io', entá:'on ki' niáhkwe' enhsahiákha' tánon' enhsanitsatorátha' tánon' kén:'en nentéhshawe'."

Tho ki' nahá:iere' ne rón:kwe. Wa'thosteríhen' ki' ná:'a, ó:nen she'á:re' sahothón:te'ne', "tsik a tsik, tsik a tsik, tsik a tsik," taiohstien'takaré:re'. Tahó:ion' ne káhi, tánon' ne kéntson, sok ne rokstén:ha wa'tatia'karatirón:ten' tánon' wahatatia'tahní:rate', sok raia'tá:ke wahahtén:ti' ne rón:kwe wa'thaiá:ia'ke'. Iahá:rawe' ki' ne ísi' nekwá ne rón:kwe, ok ná:'a ne rokstén:ha sahatatáhsthohte', tánon' kanónhskon nionsá:re'.

Ken'k nikarí:wes kanónhskon iéshre's, sok wahothón:te'ne', "tsik a tsik a tsik a tsik." Aktóntie' nontaiawenonhátie'. Kháre' ó:nen kwáh átste tho taiorá:kahre'. Iahahnhotón:ko'. Thó í:tsete' kí:ken iakón:kwe iah thé:nen' teiako'wá:rare'.

Wa'í:ron', "Taki'terónhna' ísi' nekwá."

Wahén:ron' ne rokstén:ha, "Thí kawenní:io', entá:'on ki' niáhkwe' enhsahiákha' tánon' enhsanitsatorátha' tánon' kén:'en nentéhshawe'."

Iah teiakothontá:ton, wa'í:ron', "Iah tewakenáktote', kwáh óksa'k taki'terónhna'."

Sok ki' ne rokstén:ha wa'thatia'karatirón:ten' tánon' raia'tá:ke wa'onhtén:ti' ne iakón:kwe, nek tsi iah tieiá:ko ne ísi' nekwá, sótsi' wahatatia'tahnhétskwahte', wa'ekháhen', tánon' ia'eiá:ten'ne'. Iáh ne wén:ton ónhka' teskonwawennahrón:ken.

Shatatáhsthohte' ne rokstén:ha tánon' kanónhskon nionsá:re'

A:nen Kaia'titáhkhe'

IAH TEHOTEWEN:NARA

Iekaratónhkhwa' tsi kí:ken kén' nithoión:ha onkwehón:we raon'eskwaníhahkwe' iotahsontatíhen shé:kon ahoiakenhatié:seke' tsi ní:kon ienhaiá:ken'ne' eniaí:ron' ne ro'nisténha,

"Tóhsa' sasa'nikónhrhen ohén:ton' ne ahsónthen tontasahtén:ti' ase'kén nó:nen enwatóhetste' ne' tho nitsohwistá:'e nek ne iáh tekon'tkonhserí:io teskón:ne's."

Tia'tewahsón:take ne kén' nithoión:ha enharhá:ratste' tsi iosnó:re' énshrawe' nek ki' tsi tiótkon sho'nikónhrhens iahatkáhtho' to nitsohwistá:'e nó:nen ne rontenro'shón:'a tánon' raotihwá:tsire' enthontáhsawen' kakarí:io's tahontatkaratón:hahse' iotká:te iotkarátteron's.

Kí:ken wahsontá:te iahatkáhtho' karahkwaka'ión:tha'. Tontahani'tsónhkwahkwe' ionsahaiakenhstahkwe' ase'ken ó:nen tékeni tetsohwistá:'e. Iohsontáskats ashon'thénhka' ioráhkote' iáh othé:non tehohteron'ní:sere'. Onhka'k wahshakó:ken' taiakawenonhátie' tsi niahawenonhátie'. Tsi ó:nen ákta' wá:'onwe' tsakothonwí:sen' wa'í:ron,

"Kwé, iohsontáskats wáhi'. Ka' wáhse'?"

"Sonkwahtentionhátie'," tahén:ron'.

"Niiohsontáskats, ánio ostón:ha tiahtén:ti,"

wa'kén:ron'.

"A:ke, iáh tháon:ton', ase'kén sók ná:'a ohná:ken' í:ke' tsi ronkwahtentionhátie'," tahén:ron'.

Takén:ron' ne tsothonwí:sen', "Enskon'terónhna'."

Skáthne í:ne' tsi ó:nen iahá:newe' ate'én:rakon wa'kén:ron',

"Anio tsi iakennekeraientáhkhwa' ietiátien' tánon' enteniká:raton'. Iáhse' thaiesaná:khwahse' ase'kén ó:nense' tsí:sa."

Iahiatáweia'te', kanekótote' ontkáhtho', wa'kén:ron',

"Anio ietenirátheh a' káts í:se' íshent," nek ki' tsi ne ranekénhteron' wahén:ron',

"I:se' íshent," sók ki tontáhsawen' akaráthen'. Sha'tekanekotí:hen sháhe' ó:nen teka'nhiá:ronhwe' iahaié:na' wahathon'kwáweron' ó:nen wahatkáhtho' tsi iáh tha'te-wahsí:tonte' teiotshinarén:tonte', tsi niió:re' tsi wahoteronhiénhten' takaiakén:seron' ne raoká:ra' tánon' tehohenrehtá:ne' raotinónhskon nionsahatákhe'. Iowen-natshá:ni wá:ton,

"Wesatera'swí:iohste' tsi iáhten í:se' tesahén:ton, ase'kén tóka' aesahén:ton' iaonsakonia'ténha' tsi nén:we'."

Shé:kon na'tehohenréhtha' wahonwaié:na' ne ro'nisténha tánon' wa'í:ron',

"E:so' ó:nen konhró:ri tsi iáh tekontkonhserí:io tiótkon ionatahsetonhátie's nahsonthenhnéhshon'."

Rake'níha rakkarató:ni.

Niioronhiá:'a

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TEHOSTERIHENHSERE'

Kiótkon iá:ken' kí:ken rón:kwe énhtsken' ro'thahitáhkhe'. Sawátis ronwá:iats. Kiótkon ó:ni' io'shátste' tsi rostorónkie'. Tsi nón:we ién:re' ó:nenk iá:ken' tsi enhathahíta'. Iáh she's iá:ken' tha'tahatate'nikonhá:ren' ne ahréhsake' kén ne hónhka'k kén ahonwaia'títa'.

Tha'kakié:ro'k ki' iá:ken' hónhka'k tahohonwí:sere'. Wa'thá:ta'ne' wá:rehre' enhoia'títa'. Wa'thanhohón:ti' iá:ken' ne Sawátis. Iáh ki' tehawé:ren ratíta.

Wahén:ron' iá:ken' kí:ken tsi nikáien' roia'tita'áhne, "Ka' wáhse:?"

Wa'én:ron iá:ken' ne Sawátis, "Tekahson'kahró:rens."

"Enkonia'títa' káti' kén?"

Sahén:ron' iá:ken' ne Sawátis, "Iáhten, tewaksterihénhsere'." Ok ná' iá:ken' ó:ni' sahanhóhaienhte'.

Oróte' Karihwénhawe'

IAH TESHATA:TI'

O:nen kwáh kén' náhe' kiotáhsawen ki onkwehón:we tonhténkie's. Okia'ke áktek nón:we iehshotiio'takie's. Ronekiohkowá:nen ó:ni' áktek nón:we iehonwanatenniéhtha' ne ahonterihwaienstá:na' ókia'ke iá:ken' kí:ken onkwehón:we enshón:newe' ne onkwehonwé:ke kwáh shé's iá:ken' iáh thé:nen' teshonhrónkha' ne onkwehonwehnéha'. Kwáh iá:ken' ó:ni' ókia'ke tohkára'k niiohserá:ke, tó:wa' ó:ni' tohkára'k niwenhní:take ronahténkion nék sé's ne shatikwáthos tsi nón:we nihatí:teron'. Tenshontátken' iá:ken' ne ronatenro'shón:'a ne onkwehonwé:ke kwáh shé's iá:ken' iáh tha'taontahontá:ti' ne onkwehonwehneha'. Kwáh shé's iá:ken' ó:ni' ókia'ke thihonnéhtha'.

Shiá:ta iá:ken' kí:ken okwehón:we iahonwaia'ténhawe' tsi iakenheion'taientáhkhwa'. Wahonwahnia'sakwé:taren' iá:ken' ohén:ton tsi niió:re' tontahonwáhtka'we'. Tontahonwen'terónhna' ne onkwehonwe:ke. Tonsahontátken' ne ronatenro'shón:'a. Tsi iahonwawén:nara'ne' nia'té:kon wahonrai'wanontennión:hahse' tho nió:re' iá:ken' ó:nen iahónttoke', kwáh iá:ken' ne' kí:ken ronatén:ro' iáh teshatá:ti'.

Oróte' Karihwénhawe'

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IEHATIIEN:TERE'SKWE'

Ne khók ki' nî:'i wakká:raien' rake'nîha tsi oh nahó:ten' rakaratónhkhwahkwe' kén' shiiakwaksá:'a né:ne rotikstohokon'kénha' né:ne iehatiién:tere'skwe' tsi niiawénhshere' rontónhahkwe' tá:we' nenhnîsera' ensewatkáhtho' kî:ken kaniataratátie' enkontohétstake' katsi'noniowá:nen's né:ne iah nonwén:ton tesewatkáhthon ok ó:ni' ne karonhia'kéhshon' enkontîtie' sekén ne katsi'noniowá:nen's é:so'nón:kwe eniakório'.

On:wa' ki' wenhniserá:te' kerihwaién:tere's oh nahó:ten' ratî:ton'. Ne kî:ken ken nón:we nikaná:taien' tenwatté:ni' iah kahnawá:ke thenskénhake'. Iáh ó:ni' onkwehonwehnéha' thanhshako'nikonhrotákwen iáh ó:ni' hónhka' thaonsaiontatîhseke' nonkwawén:na' enionkwatewennáhton'se' ok ó:ni' nonkwaianerénhshera' tenwatté:ni'. O:nen ki' tiotáhsawen tsi teiotenionhátie'. Ne sewatkwénie's ne ratihnara'kenhnéha'.

I:'i wakhiá:ton. Powi Shehé:rese' rake'nihkénha' ne rakkaratónhkhwahkwe'.

A:nen Karonhiahén:te' Sky
(Oróte' Karihwénhawe')

KAHNAWA:KE AOKA:RA'

Tóka' iá:ia'k-iawén:re' tewen'niáwe' tánon' iá:ia'k-niwáhsen tsá:ta shiiohserá:te', tohkára' nikahwatsí:rake onkwehón:we wahontená:taien' ákta' kenhtá:ke tsi kaniataratátie'. Tóka' iá:ia'k-iawén:re' tewen'niáwe' tánon' tsá:ta-niwáhsen shiiohserá:te' wa'thoná:tahkwe' kén:'en, kahnawá:ke wahóntien'.

Tóka' iá:ia'k máir tsi nikaná:tes tánon' kaié:ri máir na'tekanataká:ron. Tóka' wísk-niwáhsen tewen'niáwe' niiá:kon ié:teron'. Skaniatará:ti othoré:ke neká:ti, kenhtá:ke ná:kon neká:ti, St. Isidore tánon' St. Constant éntie ne ti shahré:'on é:neken neká:ti. Akta' ne kahnawá:ke ne tiohtiá:ke. Tewáhsen wísk mínit nikarí:wes iá:ionwe' aiakohonwí:sere'. Tiohtiá:ke ne kwáh tkanatowá:ne ne koráhne nekwá.

Ken' nikanatá:'a ne kahnawá:ke. Thó:ha akwé:kon ne kahwá:tsire' rotinónhsote'. Otia'ke ne raotinónhsa' ó:nen tiotí:ion ne tsi otstén:ra' wátston tho ní:iot tsi ronón:nihskwe' norihwaká:ion. Otia'ke ó:nen énska tewen'niáwe' tánon' wisk-niwáhsen niiohserá:ke tsi náhe' tkáhson'. Teionáktane' ne raotinónhsa' ne ronón:ni' ó:nen tsi ki' ní:iot ne ronátia'ke tsi rotinonhsó:ten ne koráhne neká. Tsi iakenheion'taientáhkhwa' ne kwáh

tkanonhsowá:nen.

Tsi tenhsatstekáhwha' tsi kanatakwe'niió:ke ne kí:ken enhsatkáhtho': tsi iontenhninón:tha', tsi ionterihstahninón:tha', iáh tha'tekaiahsonthá:ke ionterennaientáhkhwa', tsi ratitsenhaientáhkhwa', tsi ratirihtón:ke, tsi ron'swáhtha', tsi teiontska'hónhkhwa', tsi ionteiennahninón:tha', karonhianónnha' ionterihwaiensáhkhwa'.

Tsi tiotierénhton enhsatkáhtho' kana'tsheraktátie', tsi iakenheion'taientáhkhwa', tsi shakotitsén:tha', Katerí ne konwá:iats ne ionterihwaienstáhkhwa', tekaiahsonthá:ke ionterennaientáhkhwa', tsi ienohare'táhkhwa' tehatatié:nas Billy Two-Rivers raó:wen, tánon' tsi iehiatonhseratahkwáhtha'. Nia'tekanónhsake kanonhsó:ten.

Tiótkon teiotiweiennhará:'on ne kawennanó:ron' tsi ionterihwaiensáhkhwa' né:ne ken' nihonná:sa' ratiksa'okón:'a ronteweiénstha'. Katerí tsi ionterihwaienstáhkhwa' ne ne' ne tiotierénhton tsi niió:re' ne ahsénhaton tánon' karonhianónnha' katerí ha on tsi niió:re' iahiá:khaton ronteweiénstha'. Akwé:kon ronteweiénstha' ahontá:ti' tánon' ahonterennó:ten', tiorhén:sha', o'seronni'kéha' tánon' onkwehonwehnéha'. Kaié:ri tewen'niáwe' nihá:ti iehonterihwaiénstha' sharhé:'on. Tsá:ta nikahiá:ton' tsi niió:re' énska-iawén:re' thonwatirihonnién:ni. Otia'ke onkwehonwehnéha' roteweiénstha' aktí:shon'

ó:ni' nón:we nithotiión:sa iehonterihwaiénstha'. Otia'ke ó:ni' "Manitou College" iehón:ne's

Tiótkon nia'té:kon ronaterihwahtentiá:ton ne ratinákere' ne ratiksa'okón:'a raoterihwá:ke. Tóhka' niiohserá:ke tsi náhe' rotinonhsíson ne ratisa'okón:'a raotitióhkwa' raoná:wen. Tóhka' na'teionáktane' ionáktote' tsi nón:we ne ahatihson'karaké:tate' tánon' tahatitsi'nehtará:ron. Ratiwennahnotáhkhwa' ió:ien' tánon' ó:ni' ió:ien' tsi nón:we niiontia'tahkariohstáhkhwa' kanonhsowá:nen ne eh nón:we nia'té:kon ó:ni' né:'e nón:wa' ioterihwahtentiá:ton'. E' tho tehonhthénno'ks. Akte' nithonéhtha' nahonte'nikonhró:ri'.

Tóhka' niiotióhkwake rotinén:raien' ne iakotehiá:ron' : Legion, Knights of Columbus, Moose, tánon' Marine Club. Ionkhihsothokón:'a o:ni' rotinén:raien'. New Horizon Club konwá:iats.

Ronatiohkowá:nen ne kahwá:tsire' né:ne kanón:no iehati'terón:ton tethatinatá:re's ne kahnawá:ke ne akenhnhá:ke. E:so' rón:ti ne ratiiénthos ne áhsen, né:ne ienakarótha', onenhste'ón:we tánon' onon'onsera'shón:'a.

Rono'éskwani' ahontawénha' kana'tsherá:kon tánon' ratiksa'okón:'a tsi iontawenstáhkhwa' rontawénhe's. Tsi iakenheion'taientáhkhwa' isi' na'oháhati tho nón:we

nihontawenstáhkhwa' tánon' tehonthénno'ks. Roti'ni-konhró:ris ne rotinonhwaktaniõn:ni. Kén'k õ:ni' niió:re' ne ronten'nikonhró:ris ne ratiksa'okõn:'a ronteweiénstha' ne ahatiká:we' ĩ:non aktế:shon' nõn:we enthõn:ne' ne kwáh tenhontátien'te' tsi tenhonré:ron'.

Otia'ke ronon'éskwani' tewa'á:raton tánon' golf tahonhthénno'ke'.

Né:ne kwah aonhá:'a roti'nikonhroriá:tha' nó:nen enhatinenhríneken'ne' tánon' tenhonatatá:se' ne ron'swáhtha'. Teiakhirénhsarons ne onkonkwe'tahshõn:'a ne ron'swáhtha'. Tsi nihá:ti akwé:kon rontatsnié:nons.

Ionkwe'éskwani' tsi niiátion kahnawá:ke iakwanákere'.

Kawennanó:ron'

Tho ni:kon

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ONKWEHSHON:'A SEWATAHONHSATAT
People Listen, All

Onkwehshón:'a
people

Ietshiiatahónhsatat oh nahó:ten'
listen to all of them what

ionkhihsothokon'kénha' rón:ton'.
our grandparents of old they are saying

Onkwehshón:'a
people

Shé:kon ionkwahronkhátie'
still we hear constantly

ionkhihsothokon'kénha' ra'otiwén:n
our grandparents of old their voice

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Thó nonkwá ionsásewe'
that way go back there

tsi nisewaweiennó:ten tánon'
to your culture and

tsi nitesewehtáhkwen."
to your belief

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Thó nionsásewe' tsi nonkwá:ti ne
there all of you to way of the
return

orihwaká:ion."
way is old

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Sásewatst ne sewawén:na'."
use them those your words
again

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat ne kontíriio'
listen to all of the animals
them

tsi nahó:ten' rón:ton'."
to what they are saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat ne otsi'ten'shón:'a
listen to all of the various birds
them

tsi nahó:ten' rón:ton'."
to what they are saying.

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat ne otsi'nonwahshón:'a
listen to all of the various insects
them

tsi nahó:ten' rón:ton'."
to what they are saying

Onkwe'shón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat ne ononhkwa'shón:'a
listen to all of the various medicines
them

tsi nahó:ten' rón:ton'."
to what they are saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat tsi karhahrónnion'
listen to all of them the forests

tsi nahó:ten' rón:ton'."
to what they are saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat tsi kanientarahrónnion'
listen to all of them the rivers

tsi nahó:ten' rón:ton'."
to what they are saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiietahónhsatat ne ratiweraráhstha'
listen to all of them the they draw the winds

tsi nahó:ten' rón:ton'."
to what they are saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Sewatahónhsatat ne tiohkehnéhkha' karáhkwa'
listen, all the light of day sun

tsi nahó:ten' wá:ton'."
to what it is saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Sewatahónhsatat ne ahsonthénhkha' karáhkwa'
listen, all the dark of day moon

tsi nahó:ten' wá:ton'."
to what it is saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Sewatahónhsatat ne otsistohshón:'a
listen, all of you the various stars

tsi nahó:ten' rón:ton'."
to what they are saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat ne ietshihsothó:kon'
listen to all of them the your grandparents

tsi nahó:ten' rón:ton',"
to what they are saying

Onkwehshón:'a
people

Ionkhihsothokon'kénha' rón:ton',
our grandparents of old they are saying

"Ietshiiatahónhsatat ne ionkhi'nisténha ohwén:tsa'
listen to her, all the our mother earth

tsi nahó:ten' ión:ton'."
to what she is saying

Onkwehshón:'a sewatahónhsatat
People, listen, all

Tekaronhió:ken
Frank Jacobs Jr.

PEOPLE LISTEN

People

Listen to what our ancestors are saying.

People

We are still, constantly hearing our ancestors' voices.

People

Our ancestors are saying, return to your culture and belief.

People

Our ancestors are saying, return to the old ways.

People

Our ancestors are saying, return to your native language.

People

Our ancestors are saying, listen to what the animals are saying.

People

Our ancestors are saying, listen to what the birds are saying.

People

Our ancestors are saying, listen to what the insects are saying.

People

Our ancestors are saying, listen to what the medicines are saying.

People

Our ancestors are saying, listen to what the forests are saying.

People

Our ancestors are saying, listen to what the rivers are saying.

People

Our ancestors are saying, listen to what the wind makers are saying

People

Our ancestors are saying, listen to what the sun is saying.

People

Our ancestors are saying, listen to what the moon is saying.

People

Our ancestors are saying, listen to what the stars are saying.

People

Our ancestors are saying, listen to what our elders are saying.

People

Our ancestors are saying, listen to what our Mother Earth is saying.

People Listen.

Tekaronhió:ken
Frank Jacobs, Jr.

THARONHIAWA:KON

Tharonhiawá:kon, ne kén:ton', ráhawe'
Tharonhiawa:kon that means his holding

tsi karonhiá:te' ronónha' raotiní:io ne
at in the heavens their their creator the

rononkwehón:we. Shako'nikón:rare' tánon'
real people he puts his mind and
on them

shakoia'tanonstá:ton. Karonhiá:ke nithawé:non
he protects them in heavens he came from

otsható:kon, watshatará:ken, e' thó wahoké:tohte'.
in clouds white clouds there he appeared

Wahshakona'tón:hahse' tánon' tahshakó:ion'
he showed them and he gave them

ne rononkwehón:we nattokháhtshera, nahontó:rate',
the real people wisdom for them to hunt

nahontátenonte', tánon' tsi nahatí:iere'
to feed themselves and how they are to do

nahatikwatá:ko' ne raonatsherónnia'.
how they would sew the their clothing

Tharonhiawá:kon means holder of the heavens. He was the great God of the Indians who presided over them and their hunting grounds. He came down from Heaven in a white cloud to help the Indian.

He showed and gave the Indian the skills to hunt, nourish and clothe himself. The Indians were sustained

Wahshakona'tǫn:hahse' ononhkwa'shǫn:'a, tánon'
he showed them various medicines and

ohtehra'shǫn:'a, nahotítsenhte'. Wahshakohsatsténhseron'
various roots to heal their he gave them strength
ills

tánon' rotirihwakwarí́hsion tsi rǫn:ne's.
and they are honest while they are here

Tahshakó:ion' ne ó:nenhste' wahshakona'tǫn:hahse'
he gave them the corn he showed them

ka' nǫn nahatitshén:ri' ne onatsakén:ra,
what place they would find the rice

o'niǫnkseri, osahé:ta', tánon' onon'ǫnsera'
onions beans and squash

Rao'nikǫn:ra' thatenniéhtha' tsi ní́ tsi
his mind he sent down in the way

ronatétshens thó ní́ tsi rotitokenhsehátie'
they dream there is how they learn

tsi neniawénhsheron. Khwató:ken na'tekǫnteron'
what would happen every now from time to time
and then

by the bounty of the earth, river, and forest. Tharonhiawa:kon showed them the herbs and roots that would heal their sickness and wounds. He gave them the corn, wild rice, onions, and squash.

He gave strength and integrity. Tharonhiawá:kon declared his will to them in dreams; in like manner he disclosed future events. It was he who guided the

tsi ronwá:kens enhshakorihónnien' nahó:ten'
as they see him he will teach them what

ioiánere's ahonnón:ni'. Kwáh skenén:'a
it is good for them to just slowly
make

tahshakowihátie' kaia'torehtatsherí:îo. Ronaterí:iohkwe'
he is giving them good judgment they were
fighting

ó:nen ronwatishennionhátie', thontaiawénhstsi' kén'
now they were losing suddenly just

nahatí:iere', Tharonhiawá:kon wahoké:tohte'.
they noticed Tharonhiawa:kon he appeared

Wahén:ron',
he said

"Tóhsa' tesewa'nikonhrhá:ren."
do not put your mind on it

Akte' nonsakaié:ra'te' tsi ronaterí:io,
other the battle turned at their fighting

wahontkwé:ni'.
they won

Indians in their early wanderings. He visited them from time to time in person to protect them from their enemies and to instruct them in useful arts. He instilled in them good judgment. He appeared in one of their battles when it looked like they were going to be defeated. Tharonhiawá:kon assured them all would be well, and the battle turned and they were victorious.

Tharonhiawá:kon, wahshako'nikonhráta' ne
Tharonhiawa:kon, he put into their minds the

Tekanawí:ta, tánon' Aié:wate' nahianitiohkón:ni'
Tekanawi:ta and Hiawatha for they two to
organise

ne Kaianere'kó:wa. Kí:ken Tekanawí:ta, tánon'
the great good this Tekanawi:ta and
(League of the
Iroquois)

Aié:wate', kwáh í:ken tsi nihsennowanén:ne',
Hiawatha very much they their names were great

Huron thohténtion ne Tekanawí:ta, ok ne
Huron he came the Tekanawi:ta the other
from

Aié:wate', kanien'kehró:non'. E:so' wahianonhtonnión:ko'
Hiawatha he was Mohawk much they meditated

tsi nahní:iere' nahianitiohkón:ni'. E:so' iohserá:ke
what they two for they two to many years
could do organise

wahotiió'ten' tsi wahianitiohkwahserón:ni',
they worked to for they two to put together
the group

Tharonhiawá:kon inspired Tekanawí:ta, who was the founder of the League of Peace. Hiawatha was his spokesman. He was a chief of high rank among the Onondagas. For years Tekanawí:ta meditated, and with inspiration from Tharonhiawá:kon, had elaborated in his mind the plan of a vast Confederation which would

Tharonhiawá:kon é:so' wahshako'nikɔ́n:ron' tsi
Tharonhiawá:kon much he gave them mind what

nahonní:iere' ne tɔ́hsa' aonterí́hsi' ne
what they so as not to ever undo the
should do

Kaianere'kɔ́:wa né:ne tsi nɔ́n:we' enkatátie'.
League of Peace it was to be forever standing

Wahní:ron', tsi nikarí:wes enkahwatsiratátie'
they said that the length generations are coming
of time

tánon' entkarahkwinekɔ́nhseke', ɔ́hente' entkah-
and sun will come up grass it will

niɔ́hseke' tánon' ohné:kanos kɔ́n:ne's é' thɔ́
grow and water it flows that there

nikarí:wes enkatátie' ne Kaianere'kɔ́:wa.
length of it will the League of Peace
time stand

Aié:wate', wahakwé:ni' wahona'tɔ́n:hahse'
Hiawatha he was able he could show them

ne Atotárho, ononta'kehrɔ́:non' nahaia'tɔ́:ten,
the Atotarho from the place on he is that type
the hill person

ensure universal peace. The system which he devised was not to be for a short time but a lasting one. He said that this confederacy would last from generation unto generation, as long as the sun shines, the grass grows, and the waters run.

Tekanawí:ta sent Hiawatha to the wicked Chief

ne:ne aonhá:'a thronkwe'táksen, wahohró:ri'
this very much a bad person he told him

tóka' enháhsere' ne Kaianere'kó:wa tsi
if he will the League of Peace it
follow

tenkaté:ni' tsi rónnhe', é' thó ki na'á;wen'ne'.
it will change as his life that there is what
happened

Wahaié:na' ne Kaianere'kó:wa wa'thatté:ni'. Iáh
he took it the League of Peace he was changed not

teshronkwe'táksen, wahotinenhrá:ko' ne
was he a bad person they were surprised the

ononta'kehrón:non' tsi ní tsi tehotté:nion
people from the hill as so that he had changed

ne Roiá:ner Atotárho, akwé:kon wahonní:ron',
the chief Atotarho all they said

"Teionkwatonhwentsó:ni aiakwáhsere' ne
we want it for us to follow the

Kaianere'kó:wa."
League of Peace

Aié:wate' akwé nontá:rehte' ne wísk
Hiawatha all over he went the five

Atotarho of the Onondagas, to show him that this plan for peace would change his whole life for the better. When the Onondagas saw this change in their Chief, they all wanted to follow the new plan.

Hiawatha then went to each of the other four

nihononhwentsa:ke, Kanien'keha:ka', Onenioth a:ka',
their nations Mohawks Oneidas

Ononta'keha:ka' Kaio'konha:ka', tanon'
hill residents Cayugas and

Shotinontowane'ha:ka', wahshakohro:ri' tsi
nation of the big hill he told them that

niioianere' ne akwe skathne aontahontihentho'
how good the all together for them to pull

tanon' akwe sken:nen' ahon:ton' ne onkwehon:we.
and all peaceful they would become the real people

Kwah ionehrakwa tsi niioianere' tsi ni tsi
what amazing it it is good the way

wahnikwata:ko' notiohkwa', iah ne te:ken ne
they two organised the League not it was not the

iohsno:re' aonnitiohkwarihsi' nok ne:ne tsi
it is fast for them to disband the League but the one is

nen:we'. Akwe wahatirihwanon:we'ne' nahatihsere'
forever all they agreed they would follow

tribes to tell them of this new way of living together in peace. Finally the Mohawks, the Senecas, the Onondagas, the Oneidas, and the Cayugas, all said they would become part of the peace plan. Fifty chiefs gathered

ne Kaianere'kó:wa. Wísk-niwáhsen nihá:ti Rotiiá:ner,
the League of Peace fif-ty of them chiefs

wahontkennísa' katsénhakon. Wísk na'thatí:nerenke'
they had a around the five they bound
meeting Council Fire

ne kaién:kwire', ne kén:ton' tsi ó:nen wísk
the arrows which it means that now five

nihononhwentsá:ke ia'thóntieste', enhati'shátsten'ne'
tribes they were joined they will become
strong

skáthne enthontihéntho' skén:nen' enhón:ton'.
together they will pull peaceful they will become

Kaié:ri-iawén:re' tewen'niáwe' tánon' wísk-
four-teen hundred and fif-

niwáhsen shiiohseró:ten nihonanitiohkón:ni. Oh
ty at the year when they formed
the League

na'kénhkha' ne Tuscaroras ronatiá:tare'. Iá:ia'k
later the Tuscaroras they joined six

around the Council Fire. Tekanawí:ta said,

"We shall now combine our power into one great power which is the confederacy; we shall therefore symbolise the union of these powers by each nation contributing one arrow each, to be tied up together in a bundle with deer's sinews, which are strong. When they are tied together, no one can bend or break them and the confederacy shall endure."

Five arrows were then bound together to show that the five Iroquois tribes were now joined into a peaceful League of Five Nations. The League of Five Nations was believed to be formed in the year 1450. Later, when the

nihononhwentsá:ke wahón:ton'. Enska ne tsóhsera
nations they became once the one year

ronnitiohkwaró:rokskwe' ne wísk-niwáhsen niha:ti
they used to meet together the fifty of them

Rotiiá:ner, katsénhakon enhontkennísa' nek
chiefs around the Council Fire they will make plans that

ratihá:wi' ne raoneriáhsakon ne skén:nen'
they bring the in their hearts the peace

tánon' ne karihwí:io nek enhonnonhtonnión:ko'
and the good will only good thoughts

ne akwé ahotiiáneren'ne' ne raononkwe'ta'shón:'a.
the all it would go well for them the their own people

Wahatiweientéhta'ne' tahoti'nikonhraién:ta'ne',
they all learned to lay their minds out

iáh ní ó:nen tha'tehshontatetshá:nis.
not longer now would they fear each other

Tuscaroras came into the League, it became the League of Six Nations. Once each year the fifty chiefs met around a great Council Fire. The chiefs who came to this meeting were supposed to have hearts full of peace and good will, patience, love, and honour, and to cultivate friendship. They were to think of what would be good for all the Iroquois, not for just the people of their own tribe. They learned to understand one another and they were no longer afraid of each other.

On:wa' wenhniserá:te' tewehiá:ra's né:ne Iá:ia'k
these days we remember that the Six

Nihononhwentsá:ke, tsi ronónha' ronanitsohkwí:son
Nations it is they they organised

ne Kaianere'kó:wa.
the League of Peace

Kahnawá:ke iá:ken' nohná:ken' Tharonhiawá:kon
at the rapids they was the Tharonhiawa:kon
say last time

shonwá:ken, ákta' ne Tiohtiá:ke. Thó ní tsi
they had near the Montreal there is as
seen him
again

shohténtion tsí ní tsi thawé:non otsható:kon
he left again as is as he had come in a cloud

tsi karonhiá:ke nionsá:re'.
to in heaven he went back.

That is how the League of Six Nations began.

Today, the Iroquois are remembered because of the League of Six Nations. Tharonhiawá:kon was last seen at Caughnawaga, near Montreal. He left the same way he had come, in a white cloud.

This story was told to me by my grandfather and his friends.

Wariso:se Kaierí:thon
Josephine Horne

SHA'TEWAHSIRĪ:HEN
Half a Blanket

O:nen ki ní:'i nakká:ra'
Now this mine my story

Wahón:nise' iá:ken' ki rón:kwe, ro'níha
Long ago it is said this man his father

skáthne ní:teron'. O:nen ki rón:kwe
together they lived. Now this man

wahó:niake' tánon' ne ró:ne' iakotahkontá:ni' tsi
he married and the his wife she got tired that

thó rén:teron' ne rokstén:ha.
there he lived the he is old.

Sok ki rón:kwe iahotó:ri' ne roién:'a
Then this man out he sent the his son

iahoia'ténhawe' ne rohsótha tánon' karhá:kon
to take him out the he is old and woods in

iahóhtka'we'. Ki rón:kwe áhsire' tahó:ion'
let him go This man blanket he gave him

ne roién:'a tahohsirawén:'eke' ne rohsótha
the his son to wrap him the he is old

This is my story. A long time ago, this man lived with his father. The man married and brought his wife home. His wife got tired of the old man living with them.

So the man sent his son to take the old man into the woods and leave him there. But before they left, the

nó:nen ienhóhtka'we' karhá:kon.
the when there will he woods in
him let go

O:nen iá:ken' ki raksá:'a iahoia'tenhawe'
Now it is said this boy there he him took

ne rohsótha. Tsi ó:nen iahá:newe' ne
the his grand- And when there they the
father arrived

karhá:kon, sok ki raksá:'a ahsén:nen
woods in then this boy half

wa'throhwíha' ne áhsire'. Tho ki' tahóhtka'we'
he it split the blanket There just he him left

ne rokstén:ha tánon' tontahahtén:ti', shahá:wi'
the he is old and back he came he carrying back

ne sha'tewahsirí:hen.
the half blanket

Ki rón:kwe wahori'wanón:tonhse' ne roién:'a
This man he him asked the his son

oh nontié:ren tsi sha'tewahsirí:hen shahá:wi'.
what reason that half blanket he carries back

Ki raksá:'a wahohró:ri' ne ro'níha, "Kí
This boy he him told the his father, This

man gave his son a blanket to wrap the old man with.

So the boy took the old man into the woods. Before leaving for home, the boy took the blanket and tore it in half and took one half home with him.

On returning home, he was asked by his father why he had brought back half a blanket. The boy said, "I am

sha'tewahsirí:hen sekhá:wi', enkatatién:hahse'.
half blanket back I carry will I it save

Nó:nen í:se' ensakstén:ha'ne' ne én:katste'
When yourself you will be old this will I use

tenkoniahsirawén:'eke' nó:nen karhá:kon
I will wrap you up when woods in

ienkoniáhtka'we'."
there will I leave you.

O:nen iá:ken' ki rón:kwe wahanonhtonnión:ko'
Then it is said this man he it thought over

tsi nahá:iere', sok wahohró:ri' ne roién:'a
what he did then he him told the his son

aonsahonónksa' ne rohsótha.
to back he him the his grand-
go get father

Kí:ken oká:ra' ne né:'e kén:ton' ne tóhsa'
This story the it is it means this do not

aionkhiiatahkón:tahse' ne onkwe'taká:ion's. Tá:we'
let them in our way be the people are old It is coming

ne ohnísera', í:'i ká:ti' ó:ni' entionkwaién:ta'ne'.
the day ourselves then also will we become old.

saving it. When you get old, I will use this half of the blanket to wrap you in when I leave you in the woods."

The man thought over what he had just done. So he told the boy to go back into the woods and get his grandfather.

There is a moral to this story. We should treat the old people kindly, for we too, someday, shall get old.

Konwatién:se'
Carolee Jacobs, told to her by
her mother

RAWE:RAS RO:NE'

The Thunderer's Wife

Karhá:kon thati'terǫn:tahkwe' iá:ken'
in forest they used to live they say

kí:ken kahwá:tsire'. Tǫ́hka' nihotiwí:raien'.
this family a few they have children

Kháre' ǫ:nen kí:ken wahonwatinatahré:nahse'
finally now this they were visited

kaná:takon thatinákere' rontátenonhkwe'.
downtown they lived the were relatives

Wahontshenǫ́n:ni' kí:ken ne sakotiien'okǫn:'a
they were happy this the their children

tsi ǫ:nen wahonatero'seraién:ta'ne'.
that now they had friends.

O:nen ki' iá:ken' karhá:kon niahatitakhenǫntie'
now just they say in forest they started to run into

wahonhiákha' sewahió:wane', thontaiawénhstsi'
they went to pick fruit large fruit all of a sudden

In the forest stood a house where lived a couple who had several children. They seldom saw any strangers. One day, they had visitors, relatives who lived in town, who brought with them a girl. The children were so happy to have a new friend to play with and they skipped through the woods and soon were happily picking apples.

taie'nahkwáweron' tsi na'okén:nore'
it poured down so much it rained
buckets

Tewanine'kara'wánions tánon' teio'tónhahre'
lightning was striking and it was noisy

iowé:ren tánon' wa'tkaweratá:se' khé ki'
it thundered and winds came right just

é' thó okwiró:kon wahontáhsehte' kí:ken
there under trees they hid this

na'tewatenón:ianihte' tánon' iá:ken' é' thó
it got so terrible and they say there

niiohsnó:re' ontóhetste' tánon' ontorishen'.
as it is fast it passed and it stopped

Tontakarahkwíneke'ne' sanwenhniserí:iohste' nek tsi
the sun came back out the day got nice again but

akwé:kon kí ioná:nawen. E' thó kí:ken ne
all this it is wet there this the

ratiksa'okón:'a wahontahrakétsko' kwáh iá:ken'
children they lifted their heads till they say

Suddenly, with a clap of thunder, rain poured down in buckets forcing them to take shelter under the nearest tree. It was a terrible storm, lightning flashing in all directions, winds blowing every which way, and the noise of the thunder frightening. Just as suddenly, the storm ended. The sun shone brightly upon the glistening wetness all around. Most of the children

énhsehre' sha'tekarhí:hen wa'tiekháhsi' tsi
you will think half the forest they separated as

na'tonsaiohswátne'ne' tánon' ahsén:nen nón:we tsi
it got bright again and half where that

tekeniiáhse tekeniksá:'a wa'onatshatárhahse'.
two of them two girls they saw a shadow.

O:nen wa'thiáttoke' tsi iakón:kwe tsi
now they noticed that a lady that

iakote'whášsate' kí:ken wa'tkenikahrá:ra'ne'.
edge of her skirt this their eyes fell upon

O:nen kwáh ohtekén:'en wa'kenika'én:ion' tsi
now just completely they examined that

iakón:kwe kí:ken kwáh tsi iotérhate' ní:iete'.
lady this just at the edge of the forest she stood

Isi' ne ká:ti ia'teieká:nere'. E' thó ia:ken'
there other side she was looking there they say

ní:iehnén:ies tsi niiokwí:res kahon'tsistóskon
she was tall as the length of trees all in black

ran for home but for the two girls who had remained under a tree. As they lazed there, a dark shadow fell upon them and then moved on. They looked to see what it might have been, and as they gazed at the shadow, they realised that they were looking at the bottom edge of a lady's skirt. Their eyes moved up and it was a lady! A lady as tall as the trees, all dressed

iakɔ́tston tɔ́:k niiako'khá:res tánon' teiakoteweiáhere'
she used so very long skirt and she wore a cape

tɔ́:k niiotsiwiién:tes tsi iakononhwarɔ́:ron
very long pointed so she wore a hat

tán n' ionterahkwawerhóhstha' ſehawe' tsenekwá:ti
and umbrella she carried on her left

ne ká:ti. Tsik niió:re' ia'tkenikahraién:ta'ne'
side by as it is far their eyes could see

e' thó niiohsnó:re' ka'k thónhte niahá:'en
there as it is fast somewhere she went

ne iakón:kwe.
the lady

Tsi ó:nen ne tekeniksá:'a ionsákenewe'
at when the two girls they got back

tánon' satiathró:ri' nahɔ́:ten' wa'tiatkáhtho',
and they told what they saw

wahshakohró:ri' ne' neksá:'a ronwa'nítha,
he told them the girl her father

in black. She had her back to them, and she seemed to be watching the receding storm clouds. She wore a long cape, a hat with a long point at the top, and on her left arm hung a folded umbrella. In the instant that they fully comprehended what it was that they saw, she disappeared.

Later, when they had told what had happened, the girl's father told them,

"Iotahkwáhswa' tsi iáh teietshiwennará:'on
it is too bad that not did you address a word to her

ase'kén rawé:ras ónhte thĭ:ken ró:ne'
because he thunders perhaps that his wife

wa'etshĭ:ken' káti' nón:wa' aietshiiatera'swá:wi'."
you saw her perhaps maybe she might have given you good luck

"It's too bad that you didn't speak to the lady of the storm; she is said to be the wife of the Thunderer and gives good luck to anyone who speaks with her."

Konwatsi'tsaién:ni

Rita Phillips

AKON:WARA'

O Face

Shiiakwaksa'okón:'a akón:wara' shé's
when we were children O Face then

rontstha' ne rotikstén:ha nahontewirahserón:ni'.
they use the they are old to straighten the children

Tsi - ní:iot tsi ionkhihró:ri iáh ónhka'
as so it is as we are told not anyone

ne wén:ton teiotón:'on aiakothró:ri' ne
the ever it happens for them to tell the

oh nihaia'tó:ten ase'kén akwé:kon ronenhé:ion
what kind of body he had because all they have died

tsi niiá:kon ne ronwá:ken. E' thó tsi
that everyone the they have seen him there that

na'teiotenonhianíhton nihakonwaró:ten tiótkon
so horrible it is as his face is always

ahsatakónhson' tehotstikahwenhátie's ratonkwe'tí:saks
in shadows he travels along he hunts people

When we were children, the older people would frighten us with the terrible name of O Face who travelled in the dark at night, always ready to catch the wicked or unwary person.

rotateweienentá:'on ahshakoié:na' ne
he is ready always to catch someone that

iakaonkwe'tʌksen tɔ:ka' iáh teiontate'nikɔn:rare'.
person is bad or not his mind is on it

His face, it is said, is so horrible that no one ever survived after seeing him face to face.

Konwatsi'tsaien:ni

Rita Phillips

AKON:WARA'
The Ugly Face

E:so'	iohserá:ke	ó:nen	tsi	náhe'	ne
many	years	now	that	ago	the

kahwá:tsire'	skáthne	ie'terón:tonhkwe'	sahsótha
family	together	they used to live	your grandmother

sa'nistén:ha	ia'níha	tánon'	ratiksa'okón:'a.
your mother	your father	and	children

Kí:ken	iatathróna'	wá:nehre'	ahniiá:ken'ne'
this	they are married	they wanted	they would go out

ahiatkenhnisa'ánha'.	Wahshakotiri'wanón:tonhse'
they would go to a meeting	they asked her

ne	akokstén:ha	aiontennón:na'	tsi	nikarí:wes
the	she is old	would she watch	as	the length of the matter

enhotiiakén:'en.	Wa'í:ron'	nakokstén:ha,	"Ió
they will be out	she said	she is old	OK

nek ki' tsi	shehró:ri	tha'tehontó:tat	ase'kén
but	tell them	they keep quiet	because

Many years ago when families lived together, that is, grandparents, mother, father, and children, this mother and father wanted to go out to a meeting. They asked the grandmother to take care of the children while they were gone. The grandmother said, "OK, but tell the children to be quiet as I am very tired."

é:so' tsi tewakwishenhé:ion."
much so I am tired

Tsi niiohsnó:re' tsi iahniiá:ken'ne' óksa'k
as it is fast as they went out right away

tahontáhsawen' ne kanonhsakwé:kon wa'thonrahtáthon'.
they started the all over the house they were running

Ne rotihsótha tia'teká:konte' ión:ton',
the their grandmother very often she said

"Tha'tésewató:tat," nek ki' tsi iáh ónhka'
all of you be quiet but not anyone

teiakotahonhsatá:ton. Kháre' ó:nen wahonwatihró:ri',
they did not listen finally now she told them

"Tóka' iáh tha'tensewatotáthe' átste ienkwaia'tón:ti'
if not will you keep quiet outside I shall throw your bodies

tánon' akón:wara' ientshisewaia'ténhawe'."
and ugly face he shall take you

Iáh tha'tehonatotá:ton ratitakhenóntie's
not did they quiet they running around

As soon as the parents left, the children started running around the house. The grandmother kept telling them to be quiet but nobody listened. Finally, she told them, "If you don't stop I shall throw you out the door and let Ugly Face take you."

The children kept right on making a lot of noise

thihshakotiié:ron' ne akoksten:ha. Wahshakotina'kon:ni'
they tease her the she is old they made her angry

wa'onte'nien:ten' ahonwatiie:na' ne ratikowá:nens
she tried she would catch them the they are bigger

nek ki' tsi sótsi' tehotí:ka. Akwáh ken'
but too they run fast the very small

nithrá:'a rate'niéntha' ahshakona'ké:ren' ne
he is small he is trying he would do like them the

ronátia'ke. Tsi rotohetstonhátie' tahonwaié:na'.
others as he is passing she grabbed him

Tsi kanhohká:ronte' átste iahonwá:reke' wa'í:ron',
to the door opens outside she pushed him out she said

"Kóh akón:wara' kí:ken raksá:'a," tánon'
here ugly face this boy and

saiehnhóhaienhte'.
she slammed the door

and running, teasing the old lady. They made her very angry. She tried to catch the older children, but they were too swift for her. The youngest was trying to do as the rest of them, and as the child was passing, she grabbed him and, going to the door, pushed him out, saying, "Here, Ugly Face, take this child," then she slammed the door.

Kén'k	nikarí:wes	sahonwenhnónksa'	ne
a bit	matter is long so	she went back to get him	the

raksá:'a	iáh	teshonwaia'tatshénrion.	Iáh
boy	not	could she find him	not

nonwén:ton	teshonwá:ken	ne	raksá:'a.
ever	did they see him again	the	boy.

A while later she went back out for the child but she could not find him. The child was never seen again.

Rake'níha rakkaratón:ni
my father he told me

Niioronhiá:'a

This story was told to me
by my late father,
Louis T. Curotte

Mae Montour

KAIENTEREHSTAHKHWA'

Omens

1. Tóka' ensathón:te'ne' ónhka'k taieken'to'ókhon'
if you will hear someone one is knocking

tánon' iáh ónhka' té:ien's né kén:ton' tsi
and not anyone there is that it means that

ónhka'k eniaíheie'.
someone one will die.

If you hear someone knocking, and no one is there, that means that someone will die.

2. Tóka' ensatatshatárhahse' ónhka'k thó í:ien'
if will you shadow see someone there one goes

tánon' iáh ónhka' té:ien's, né ni' né:'e
and not anyone there one the also that
goes

kén:ton' tsi ónhka'k eniaíheie'.
it means that someone one will die

If you see someone's shadow, and no one is there, that also means that someone will die.

3. Tóka' ehtá:ke iorhá:tare' ne ó:nenhste' né
if low stalk the corn that

kén:ton' tsi iáh é:so' thakanié:ien'.
it means that not much would snow fall

If the cornstalk is low, that means that there will not be much snow.

4. Tóka' sótsi' ehtá:ke otsi'nahkontahkwá:ne
if too low creature in a hive

ronatshi'nahkón:ni né ni' né:'e kén:ton' tsi
they their nest make that also that it means that

iáh é:so' thakanié:ien'.
not much would snow fall

If the bee's nest is too low, that also means that there will not be much snow.

5. Tóka' ohwhará:ne í:ions tsi kahón:tsi
if fur on it it is long that it is black

rohá:te' né kén:ton' tsi eniohseresónhake'.
his stripe that it means that winter will be long

If the caterpillar has a long, black stripe, that means that it will be a long winter.

6. Tóka' okariahtá:ne énhtsken' kanónhskon
if it bites its fill will you him see house in

akohserá:ke né kén:ton' tsi sénha' enwathó:rate'.
winter in that it means that more will it get cold

If you see a mosquito in the house in the winter, that means that it will get cold.

7. Tóka' tensahonhtá:ɬahre' né kén:ton' tsi
if will your ears that it means that
ring

thé:nen' enhserihwá:ronke'.
something will you news hear.

If you hear a ringing in your ears, that means that you will hear some news.

8. Tóka' tsi'tén:'a onahstonhkwá:ke teniaón:ko'
if bird window on will it hit

né kén:ton' tsi iáh tekarihwí:io nahó:ten'
that it means that not good news what

enhserihwá:ronke'.
will you hear

If a bird hits your window, that means that you will hear bad news.

9. Tóka' ensahsi'tarónhkhwen' né kén:ton' tsi
if will your feet itch that it means that

ká'k iénhse' tókani' tenhsenonniahkwá:na'
some there will or will you dancing go
where you go

If your feet itch, that means that you will go somewhere or you will go dancing.

10. Tóka' ensakahrani'kerón:ko' tsi sehsenekwá:ti
if will your eye twitch at beyond your side

nekwá né kén:ton' tsi ensa'nikonhráksen' tókani'
side that it means that will your mind be bad or

ensaná:khwen'.
will you get angry

If your eye twitches on the left side, that means that you will be sad or angry.

11. Tóka' ensakahrani'kerón:ko' tsi sehseweienteh-
if will your eye twitch at your right

táhkwen nekwá né kén:ton' tsi karihwí:io
side that it means that good news

nahó:ten' enhserihwá:ronke'.
what will you hear.

If your right eye twitches, that means that you will hear good news.

12. Tóka' ensahsiarónhkhwen' tsi sehsenekwá:ti
if will your palm itch at beyond your side

nekwá né kén:ton' tsi ónhka'k enhsenéntsha'.
side that it means that someone will you arm hold

If your left palm itches, that means that you will shake someone's hand.

13. Tóka' ensahsiarónhkhwen' tsi sehseweientehtáhkwen
if will your palm itch at your right

nekwá né kén:ton' tsi ensahwistaién:ta'ne'.
side that it means that will you money get

If your right palm itches, that means that you will get money.

14. Tóka' é:neken karahkwákta' iostsísto' né
if up moon near star that

kén:ton' tsi tsakothonwí:sen' eniaíheie'.
it means that woman will she die

If a star is over and near the moon, that means that a woman will die.

15. Tóka' ná:kon karahkwákta' iostsísto' né
if under moon near star that

kén:ton' tsi rón:kwe enhrénheie'.
it means that man will he die.

If a star is under and near the moon, that means that a man will die.

16. Tóka' ia'tesa'kharaké:tote' né kén:ton' tsi
if your slip is peeking that it means that

enhsaten'niotá:na
you will go to a wedding

If your slip is showing, that means that you will go to a wedding.

17. Tóka' atókwa ensá:sen'se' né kén:ton' tsi
if spoon will you drop that it means that

ónhka'k éntien'.
someone will one come

If you drop a spoon, that means that someone will come.

18. Tóka' ieksohare'táhkhwa' onia'tará:'a ensá:-
if one to dish wash rag will
uses it you

sen'se' né kén:ton' tsi ónhka'k iáh
drop that it means that someone not

teiakokwéniens eniesanatahré:nahse'.
is one tidy will one to visit you come

If you drop a dishrag, that means that an untidy person will visit you.

19. Tóka' iáh thasa'nikonhrón:ni' ahsani'tskwa-
if not would your mind make would you seat

hra'tsherakarhátho' né kén:ton' tsi ónhka'k
setter tip over that it means that someone

rohné:ka enthatáweia'te'.
he liquid will he enter

If through no fault of your own, you tip over a chair, that means that a drunk man will enter your house.

20. Tóka' ó:niare' ensatetshá:ten' karihwaka'ten-
if snake you will dream scandalous

htshera kén:ton'.
matter it means.

If you dream of a snake, that means scandal.

21. Tóka' entéhsia'ke' sanónhkwis nó:nen
if will you cut your hair when

oráhkwase' sénha' iohsnó:re' ensewatehiá:ron'.
moon new more it is fast will it grow back.

If you cut your hair during the new moon, it will grow back much faster.

22. Tóka' tenhsatianakarhátho' né kén:ton' tsi
if will you put the shoe on the wrong foot that it means that

ohkwá:ri tentsátera'ne'.
bear will you two meet

If you put the wrong shoe on the wrong foot, that means that you will meet a bear.

23. Tóka' sótsi' é:so' ensaiéshon' iáh
if too much will you laugh not

tekarihwáhstha' né kén:ton' tsi tenhsahséntho'
does it reason use that it means that will you cry

If you laugh for nothing, that means that you will cry.

24. Tóka' owirá:'a oshon'karà:ke rotahónhsate'
if baby floor on he listens

né kén:ton' tsi ó:ia' ensehsewirahní:non'.
that it means that another will you baby buy

If a baby listens on the floor, that means that you will have another baby.

25. Tóka' tóhka' niionkwé:take eniaíheie'
if several of people will they die

né kén:ton' tsi Shonkwaia'tíson thotén:niote'.
that it means that he our bodies he is having
finished a wedding

If quite a few people die that means that our Creator is having a wedding.

Wathahí:ne' tanon' Konwatién:se'
Mary and Carolee
Nicholas Jacobs

TIAWERON:KO KANEHON OKA:RA'
The Eel Skin Story

Ne ka:ti' ki:ken oká:ra' wahón:nise'
the that this story long ago

rón:kwe wahaientakóha'. Skáthne tettiatera'né:ken
man he went to get wood together they two side by side each other

akohsá:tens. Tetiate'serehtahnhontérha' wahshako-
one is astride it links it drags he them

ia'taniión:ten'.
bodies hitched

O:nen ká:ti' wahahtén:ti' wahaientakóha'
now then he went away he went to get wood

tánon' né:ne akohsá:tens aonatahkwénnia'
and that one is astride harness

tiawerón:ko aotinéhon ionniá:ton.
eel their skin it is made of

Tsi iahá:rawe' karhá:kon tontáhsawen'
as he arrived at forest it started

Long ago a man went to get wood in the forest. He hitched two horses together side by side on an adjustable wagon.

Now then he went into the forest to get wood. The horses' harness was made out of eel skin. As he arrived at the forest, it started to rain. He

wa'okén:nore'. Iahá́hsa' ki tsi raientá́kwas
it rained he finished this then he cuts wood

tá́non' akwé:kon ka'seréhtakon waháta',
and all in it drags he put in

sok tontahahtén:ti'. Tsi tahshakotó:ri' ne
then he started to return home as he started them going the

akohsá:tens, tetsá:ron tatiatihéntho' iáh ki'
one straddles both of them they pulled not even

tetiohténtion ne tetiate'serehtahnhontérha'.
did it move forward the it drags it adjusts

Aonahkwénnia' wa'tewatirón:ten' khe tka'seréhtaien'
their harness it started just it drags it remained

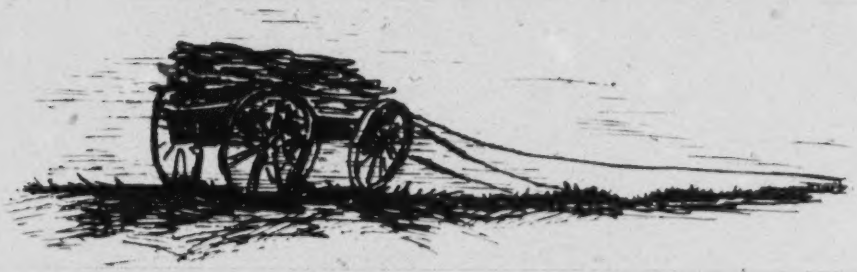
karhá́:kon.
in forest

Ionsá́:rawe' tsi thonónhsote' tá́non'
he arrived at his house stands there and

wahshakohkwenniahrá́:ko' ne akohsá́:tens tá́non'
he removed their harness the one straddles and

finished cutting the wood, and loaded it on to the wagon, then he started for home. He got the horses to go, but the wagon did not move. Their harness started to stretch. The wagon remained in the forest.

As he arrived at his home he removed the harness from the horses and hung it on the fence.



aten'enhrá:ke wahrotárhoke' ne aonakwénnia'
on the fence he strapped it the their harness

Tsi niwahsón:tes onstáthen' ne
as long night it dried the

tiawerón:ko aonéhon sok tontáhsawen' ontó:roke'.
eel skin then it started it shrank

Orhon'ké:ne wahá:ie' iahatke'tó:ten' tsi
in morning he woke up he looked out of at

tekatsiserá:ton' wahonehrá:ko' tsi nahó:ten'
window he was surprised at what

wahatkáhtho'. Tho aten'enhrákta' ka'seréhtaien'
he saw there near the fence it drags it lay

ne tetiate'serehtahnhontérha' tetkaientáhere', ne
the it drags it adjusts full of wood the

roientákwen.
he cut wood

During the night the eel skin dried and started to shrink. He woke up in the morning and looked out of the window and to his surprise he saw the wagon parked next to the fence full of wood that he cut.

Wahón:nise' shihatiká:ratons ne thotí:ien'skwe'.
long ago as they used to tell the they were older

Tekaronhió:ken

Frank Jacobs, Jr.

IEHWISTA'EKSTHA'
The Bell

Ne kǐ:ken aokȁ:ra' tsi iohwistǽn:ton'
is this story of metal hanging

teieiahson'thȁ:ke ononhsatokenhtǐ:ke. Wahǿn:nise'
one signs the cross in the holy house long ago

o'seronni'ǿn:we ronontǐ:io wahshakorharȁtsten'
real axe makers their king he promised them

Kahnawa'kehrǿ:non' tsi enhshakǿ:ion' iehwista-
people of rapids that he will give them one strikes

'ǽkstha'. E' thǿ kǐ' na'ȁ:wen'ne', tahatǽnniehte'.
metal with it that there just it happened he sent it

Kahonweia'kowȁhne tahonnǽta', Kahnawȁ:ke taiawenon-
in a large boat they put at rapids it was

hȁtie'.
coming

Ne' thǿ nǿn shontakahȁ:wi' o'seronni'ǿn:we
it there place as it carries people of France

This is the story of the church bell in the St. Francis Xavier Catholic Church in the village of Caughnawaga, Province of Quebec, near Montreal. The King of France promised the Mohawk Indians he would give them a bell for their church. He fulfilled his promise, and a bell was put on a ship for Caughnawaga.

tʌnon' tiohro'shaka'ɔn:we ronateriiɔhne'. Iʌh
and English people they were fighting not

tɛ:io ne iehwista'ɛkstha' nɛ tsi
arrive the one strikes metal because
with it

wa'konwaiɛ:na' ne kahonweia'kɔ:wa, iahatihawe'
they caught it the large boat they took it

wastohronɔn:ke takarhʌrho' wahonnetʌhko' tsi
(Bostonian place)it docked they took out
United States

nahɔ:ten' wʌ:tahkwe' ne kahɔn:wakon. Akwɛ
whatever it was on the in the boat all

wahontenhní:non' ɛ' thɔ́ wa'karʌtie' ne
they sold that there along with the

iehwista'ɛkstha'. Tsi nɔ́n tkanʌ́:taien' ne
one strikes metal at where town lies the
with it

Deerfield thatinʌkere' wahatihní:non'.
Deerfield they live there they bought it

Kháre' ɔ́:nen wahotinɔ́nhton'ke' naɔ́n:we' ne
until now they became for it to
impatient arrive

At that time the French and English were fighting one of their wars. The bell never reached its destination The ship was captured and docked in Salem, Massachusetts, and the cargo was sold, including the bell. The town of Deerfield purchased the bell.

In the meantime, the Mohawks were waiting for their

raotihwísta', wahatirihwí:sake' ka' nieiawe:non.
their metal they sought the reason where it had gone

Wahatirihwatshén:ri' tsi wa'konwaié:na' ne
they found the reason that they caught it the

kahonweia'kó:wa tánon' tsi wastohronón:ke
large boat and that United States

tiorhárhon Deerfield tkonwá:iats, tsi nón
it was docked Deerfield they call it at the place

tioia'totarhé:'on.
it was caught

Wahontenenhrón:ni' Kahnawa'kehró:non' tékeni
they formed a group rapids people two

tewen'niáwe' nihá:ti, ratsihénhstatsi tánon'
hundred of them priest and

o'serón:ni' shotár wahonhtén:ti', wahonnesákha'
axe makers soldier they went away they went to look for

ne iehwista'ékstha'.
the one strikes metal with it

bell. They inquired about it and found that the ship had been captured and the bell had been sold in Deerfield.

The Mohawk Indians got together a war party of 200 braves along with some French soldiers and a priest, and together they left for Deerfield to find the bell.

Karí:wes wa'thontstikáwha' tsi niió:re'
length of time they wandered to so it is far

iahón:newe' ne Deerfield. Akohsera'kehkó:wa
they arrived Deerfield middle of winter

1704 shiiohseró:ten. Teiotenonhianíhton tsi ní
was the year it was frightful as the

tsi wahonterí:io'. E:so' wahonníheie'. Wahontkwé:ni'
as they fought many they died they won

ne onkwehón:we. Wahshakotiié:na' ótia'ke ne
the real people they held them some the

wahshakoti'shén:ni'. Ne' thó nón shontakahá:wi'
they defeated them in there place as it carries

tóka' sótsi' é:so' rá:ti enhonníheie' ne
if too many of them they will die the

onkwehón:we, tenhshakotiia'taiestáhsi' né:ne kwáh
real people they will look over people which truly

rotiia'tahní:rons tánon' kén' nithotiién:ha
they are strong and small they are aged (males)

rotisken'rakéhte' entehshakotiia'ténhawe' tánon'
boys they will bring them and

It was in the winter of 1704 that they arrived in Deerfield. A fierce battle took place, the town was taken, and many lives were lost. The Mohawks captured some prisoners. In those days, if they lost too many warriors, they would pick out the strongest young males, capture them, and bring them to their

thó nî tsi enhshakonehiá:ron' tsi nî ne
there that as they will raise them as that the

shakotiien'okón:'a, kháre' ó:nen enhóniake'
their children until now he will marry

onkwehón:we. E' thó nî tsi ótia'ke
real person that there that as some

rotihsennaientá:'on ne tiohrén:sha' ken'tá:here',
they got their names the English Scottish

arîsmen, tánon' o'seronni'kéha kahsenna'shón:'a
Irish and way of axe makers names

ne kî:ken raotihsenna'shón:'a ne shakotiié:na
is this their names the they caught them

Kahnawá:ke shakotiiá:the.
to rapids they brought them.

Wahatihwistaniiontá:ko' ononhsatokenhtî:ke
they took the metal off at the holy house

kahnia'sá:ke, karontá:ke wahatihwánerenke'.
on its neck on log they tied it

Wahonnenhsá:ren' é' thó nî tsi tontahonhtén:ti'.
they carried there the as they returned
over their shoulders

village to raise like their own sons. Eventually they would marry into the tribe. This is how and why some of the Indians have English, Scottish, Irish, and French names. The names came from the young boys who were captured in the wars.

The bell was taken from the church steeple and fastened to a beam with a crossbar at both ends, so that

Kwáh í:ken tsi rotihá́hes tsi niió:re'
truly it is that their road was long to as it is far

enshón:newe'. Iohseratshá:ni é:so' wahatiié́sha'
they will return fierce winter much they suffered

tsi niiohá́hes, iohahá́ksen tsi rón:ne' tánon'
at as the road is long bad roads as they walked and

wa'tkanien'kwataséhon'. Ne é:so' wahatiié́sha'
it snowed the much their hardship

shotár, tsi thotikwi'tshá́here' niió:re'
soldier to their knees that far

ienatihsinénhserons, wahshakoti'nósha' ne
their legs were falling in they were jealous the

onkwehón:we ne tsi tehonathwén:karonte' ok
real people because they had snowshoes on

é:neken thihón:ne'. Wahonská:neke' ronónha ó:ni'
top they were walking they were longing themselves also

the men could carry it. They left Deerfield and started the long trek homeward. The winter was cruel, and there were many hardships, one of them the rough terrain. The snowstorms were hard to endure, especially for the French soldiers, who suffered a great deal from the toil of wading through the deep snow. They envied the Indians who were wearing snowshoes and who seemed to be floating on top of the snow. They did not show signs of fatigue

ahotiiɛ́n:take' ne kahwɛ́n:kare', tsi niiɔ́:re'
they should have them the snowshoes because

tsi tehotihwishenhɛ́:ion tsi rotiniotkawenhatie'
as they were tired that they were laboring through the snow

ok ne onkwehɔn:we iáh thé tewé:ne
but the real people not at all did it show

tahotihwishenhɛ́:ion.
they would be tired.

Tonsahatitharɔ́nnion', ia'thotirihwaiɛ́n:ta'se'
they discussed they decided

tsi enkonwaia'tata' ne iehwista'ɛ́kstha'.
that they will bury the one strikes metal with it

Wahɛ́n:ron' ne roia:ner,
he the he is chief

"Kɛ́n:'en kaniatarákta' entewaia'tata';
here near the lake will be bury it

kenkwitɛ́:ne tentitewakɔ́ha'."
in spring will we come get it

E' thɔ kɨ na'a:wen'ne', wahatiia'tata'.
that there this it happened they buried it.

as did the French soldiers.

The party decided to bury the bell on Lake Champlain and come back for it in the Spring. When Spring came,

Ia'kahewe' ne kenkwité:ne sahontenenhrón:ni'
there it arrived the spring they grouped back together

é' thó nionsahón:ne' kaniatarákta' ne Champlain
that there they retraced their steps near the lake Champlain

sahonnetáhko' ne iehwista'ékstha'. Ronatshennonihátie'
they took it out the one strikes metal with it they were happy

tsi sahatíhewe'. Kháre' ó:nen iahatihwistaniión:ten'
that they brought it back time now they hung the metal

ononhsatokenhtí:ke. E:so' iohserá:ke wáhontste'.
in the holy house many years they used it

Ohiarí:ha shiwennhni'tó:ten wísk-iawén:re'
June in the month of fif teen

shískare' tiohton-iawén:re' tewen'niáwe' tánon'
the date nine teen hundred and

iá:ia'k-niwáhsen tióhton shiiohseró:ten
six ty nine in the year of

kahwistasé'tsi sahatihwistaniión:ten'. On:wa'
new bell they hung the metal Now

they grouped together again and went back to Lake Champlain where the bell was buried and triumphantly brought it home. In due time it was installed in the church steeple. The bell served the village for many years.

A new bell was installed on June 15, 1969.

wenhniserá:te'	ononhsatokenhtí:ke		kanónhskon	
days	in the holy house		inside the house	
oshon'karà:ke	tkà:ien'	ne	Deerfield	aohwístha'.
on the floor	there it lies	the	Deerfield	bell
Né	tsakawehiahrakwén:nis	tsi	niiawén:'en	ne
it	reminds us again	what	happened	to
iehwista'ékstha'	aoká:ra'			
one hits metal with it (bell)	her story			

Today you will find the old Deerfield bell resting on the floor inside the church to remind people of this history.

This story was told to me by my grandmother.

Wariso:se Kaierithon

Josephine Horne

SENHA' TEHOTI:KA TSI NI:IOT NE AKON:WARA'

Faster than O Face

O:nen kí' kwáh kén' niiohserá:ke tsi
now just some few years

náhe' kí:ken é' thó niiawén:'on. E' thó
ago this there it happened there
thus

shikahá:wi' kontatewennís:io shé's ne katshé:nen'
as it carries their word then the animals
was good

ne kahnawá:ke. Isi' nónhskwati she's niió:re'
the at rapids there beyond the used as it is
bridge to be far

niekonnéhtha' ne teionnhónhskwaron. Awenhnisera-
they would the cows all day
wander

kwé:kon enkontihón:take' ná:kon ne kwá:ti. Sok
long they would eat under the side then
grass

shé's tentkonhtén:ti' nó:nen ienkáhewe' akonwati-
used they would come at the it would for one
to be back time carry to take

This happened some years ago when domestic animals were still free to roam in Caughnawaga. The cows used to pasture way on the other side of the bridge, on the east side, returning home twice each day to be milked,

non'tatáhko' orhon'ké:ne tánon' ne ní' no'karahsnéha.
milk out of them morning in and the in the evening

O:nen kí:ken shiwenhniserá:te' iáh
now this as this day not

tha'tetiawé:non kí:ken ne teionnhónhskwaron.
had she come back this the cow

Iahonwanató:ri' ne tehniksá:'a iatate'kén:'a
they sent them out the two boys they are brothers

aonsakonwaia'tisákha'. Iahnirá:then' karistá:ke,
for them to go look for her (body) they two climbed up on the iron

ia'thiatkathónnionhwe'. Tóka' akonwá:ken' ne
they looked around maybe she might be seen the

raotitshé:nen' ka' ok nón:we aontaiora'kárhon'
their animal somewhere she might be lagging

Kháre' ó:nen kí' ionsahiatsnenhte' ísi'
finally now just they two went back down over there

ne ká:ti ákte'k nón:we ieshonatkén:se'.
the side every place they looked

morning and evening.

One day, this cow did not return home, so the family sent out their two sons to search for her. The boys went up on the railroad tracks and looked in every direction, but she was nowhere in sight. They climbed

Khárе' ó:nen tó:k niió:re' ná:kon ne ká:ti
finally now so as it is far under the side

ia'thiatstikáhwha'. Iáh ki' tekonwá:ken ne
they traveled not just did they see her the

raotitshé:nen'.
their animal

O:nen tontaió:karahwe' tahiatáhsawen'
now it got dark again they started

tontahiateristíta' tehotisterihenhátie' ase'kén
they traveled on the iron they were hurrying because

ronaterién:tare' akón:wara' í:re's nó:nen
they knew O Face he goes at the time

entió:karahwe' Kí:ken ne thakowá:nen rattó:kas
it will get dark this the he is large he notices

rotatshatará:nis ok thé:nen' okwirokónhson'
shadows appear around him something among the trees

nék tsi iáh wé:ne' tehaón:ni ase'kén tóhsa'
but that not showing he made on because not

down the other side of the tracks and hiked a great distance but she was nowhere to be found.

Darkness came upon them and they started for home following the railroad tracks back. They started to walk faster as darkness was descending upon them. They knew they had to be home before night was completely upon them

ahohterónhkwen' ne roken:'a. Kháre' ó:nen
to frighten the his small finally now
him brother

wahiastó:ron'. Sók ó:ni' ne onstó:ren' ne kí:ken
they two then also it began to the this
walked fast walk fast

karhakónhson tetiotshatarátie's. Kháre' ó:nen
in the forest shadowing finally now

wa'thiaráhtate' ó:nen ki' sénha' ákta' nonwéhte'
they two ran now just more near it moved

ne notshá:ta'.
the shadow

O:nen kí:ken ne thakowá:nen tahohterón:ne'.
now this the he is larger he began to
get scared as
he came

Wahanonhtónnionhwe' tsi tóka' ó:nen ki' ne
he thought that maybe now just the

akón:wara' shakoienáhsere'. E' thó ki' kí:ken
O Face he is going to there just this
catch them

for they knew that O Face lurked in the dark of night, ready to pounce on any youth who wandered about.

In the gloom, the older boy sensed a darker, gloomier shadow flitting among the trees in the distance. He did not let on to his little brother the fear that was growing within him. As the gloom grew more dense, he sensed the darker shadow of O Face flitting in among the trees and coming closer and closer. He urged his

ronahstorónti'e' tsi nontaio'kara'onhátie'. E' thó
they were walking fast as it was getting dark there

kí' ne akón:wara' sénha' aktóntie' nontahawe-
just the O Face more near abouts he came

nonhtonhátie'. Kháre' ó:nen thó:ha ahshakonhóntera'ne'.
along finally now almost would he catch up to them

O:nen thó:ha shahia'nikonhró:kten' wahátttoke'
now almost they came to the end of their minds he noticed

ne thakowá:nen ken'k niió:re' ne karhá:kon
the his is large a bit so is it far the in the woods

tkahá:hserote' tontahonerahóntsha' ne ro'kén:'a
there a house stands he just grabbed him by the wings the his small brother

tánon' wa'thní:ten' tsi niiohsnó:re' iahianontátsnenhte'.
and they flew as so it is fast they went down the hill

Iakén:'ak iahninhohó:ka'te' rotikstén:ha iatathróna'
just barely they two reached the door they are old they are married

little brother to hurry and finally they were almost on the road home. The darkness swirled around and so did the shadow of O Face, closer and closer. The boys saw a small light glowing in the window of a house where lived an old couple. They broke into a run, with the dark figure of O Face starting to take swipes at them. With a last desperate burst of speed, they plunged right through the door of the cabin,

tsi thnĺ:teron', raotinónhskon ia'thnihra'kwénhtara'ne'.
there they two live in their house they fell down on their stomachs

Wahonatewerá:ienhte' ne akón:wara' kwáh
a wind hit them the O Face just

iakén:'ak tonsahshakowĺhskwahte'. Seréka'
barely did he miss them almost

ahshakoié:nenwake'. Wahshakotihró:ri' ne iatathróna'
would he catch them they told them the they are married

"Tsatera'swĺ:io kĺ:ken teseniiáhse, tsi
your luck is good this you two that

iáh tetshiseniié:nen ne akón:wara', ase'kén
not has he caught you two the O Face because

iáh ónhka' ne wén:ton tetsako'niakén:'en
not anyone the ever have they escaped

tsi niiá:kon shakonhontera':'on tsi niiohserá:kon
as many people he has caught up to them as many years

falling to the floor before the startled eyes of the old man and the old woman. The terrible roaring, dark form of O Face took one last angry swipe at the door and all was quiet.

After the boys told their story, they were told how fortunate they were to escape, as in all

ahsontakónhson in the darkness	sha'tehotstikahwenhátie's." as he is travelling along

the years that O Face had been known to travel in the darknesses of earth, no one, but no one, had ever gotten away once O Face had gotten hold of them.

Konwatsi'tsaién:ni

Rita Phillips

RONENHE:ION IAH TEHONTA:TI

The Dead Do Not Talk

Wahɔn:nise' iɑ:ken' kaná:takon rati'terón:-
long ago they say in town they lived

tahkwe' kaié:ri nihá:ti ronɔ́n:kwe, tehontero'seri-
then four of them men they used to be

iɔ́hne'. Kháre' ɔ́:nen ki wa'thonterihotárhoke',
good and then this they had an argument
friends

iáhken ónhka' ahohteron'nîhake'. Shaiá:ta ki ne
not who he would be afraid one man this the

rahtahkón:ni' wahatená:ieste' tsi iáh thé:nen'
he makes shoes he bragged that not anything

tehatshá:nis. O:nen ki' ne ronátia'ke ne
he fears now just the others the

rontén:ro' wahón:nehre' enhonwate'niéntenhste'
they are friends they thought they will test him

Long ago, it has been told, in this town lived four men who were very good friends. One day they got to arguing as to who among them was the bravest. The shoemaker boasted that he, of all, was not, and never would be afraid of anything seen or unseen. The other three decided among themselves to give him a test.

oronhwí:io ken.
matter is if
good

Sǫk kí shaiɑ́:ta thahrǫ́n:ni tsi wahrenhé:ie'.
then this one man he made as as he died

Shaiɑ́:ta né:ne rahenheion'tahserǫn:nis wahshakaǫn:nien'
one man who he is an undertaker he made them

ne karǫ́n:to. Kwáh ki' tahatiié:rite' tsi
the casket so even they did it as
properly

wahonwaia'tɑ́:ren' tánon' akwé:kon wahatiweienén:ta'ne'
they laid his and all they prepared
body out

tsi niioterihwíson'.
as the matter should be

O:nen ki tsi taió:karahwe' akwé:kon ki'
now this as it got dark all of

ne rontén:ro' wahatinonha'ɑ́:na'. Wahonterihwah-
the they are they went to the they made a
friends wake

serǫ́n:ni' ne ki ne rahtahkṍn:nis ne é'
pact that this the he makes shoes that there

A few days later, the shoemaker was notified that one of his best friends was dead. One of the men, a funeral director, had made all the arrangements. The three remaining friends met at the wake and decided that one of them must remain with the dead man all night to

tenharhenhte' enhatenón:na'. Waharihwa'nón:wen'ne'
he will spend he will watch he agreed
the night

ki'. Niá:rehkwe' ki' sahakóha' raoio'tenhsera',
just before though he went his work
back to get

tóhsa' ki' ahonónhtonke' tsi niwahsón:tes.
not just he would find as the length of
the time long the night

O:ren ki' kwáh kén' shikahá:wi' tsi
now just just a bit as it carries that

niwahsón:tes kí:ken rahtahkón:ni' renná:kahre'
as the night this he makes he whistles
is long shoes

raonhá:'ak rone'kón:re', roió'te' áhta
he alone he hammers he works shoes

shakwatákwas.
he repairs

Thontaiawénhstsi' kí:ken ne raia'táhere'
all of a sudden this the his body is
laid out

watch. So, the shoemaker readily agreed to be the one, but first he returned to his shop to get a few things to work on during the night so that he would not find it so long.

When the shoemaker was alone with his "dead" friend, he set to work repairing the shoes he had brought, whistling as he hammered away.

tahatá:ti' wahén:ron',
he spoke he said

"Hé, tha'tesató:tat, thí:ken iáh teiote-
Hey, you keep quiet that not is the

ní:hwíson' nahsenná:kahre' nó:nen senónhnha'."
proper way for you to whistle when you are watching

Ne rahtahkon:nis wahén:ron',
the he makes shoes he said

"I:se' tha'tesató:tat, ase'kén iáh
you you keep quiet as not

tehontá:tis ne ronenhé:ion."
do they talk the they are dead

Sok ionsahatasónteren' sahoió'ten'. O:nen
then he continued he worked again now

kwah kén' niskahá:wi' á:re' kí ne raia'táhere'
just a bit it carries again this the his body is laid out
again

tahén:ron',
he spoke

Suddenly, a voice from the casket said,
"Have you no respect for the dead? Be quiet!"
The shoemaker replied,
"You keep quiet, the dead do not talk!" and he kept on hammering and whistling. After some time, the voice from the casket said again,
"Quiet, you, have you no respect for the dead?"

"Hé, iáhken tesá:ien' ahserihwakwénnienhste'
Hey! not do you have you should respect

ne iakawenhé:ion. Tha'tesatɔ́:tat."
the they are dead Keep quiet

Ne rahtahkɔ́n:ni' wahén:ron',
the he makes shoes he said

"Hé, énskak ɔ:nen enskonhrɔ ri', serihɔ:kten.
hey! once now I will tell you again shut up

O:nen nĭ:se' senhé:ion."
now you you are dead

Sɔk ionsahatasɔnteren', sahrennɑ:kahre' tɑnon'
then he continued he whistled again and

sahane'kɔn:reke'. Sɔk ɑ:re' ki' ne raia'tɑhere'
he hammered some more then again just the his body is laid out

tontahohén:rehte',
he hollered again,

"Serihó:kten thĭ:ken. Tha'tesatɔ:tat ɔ:nenk."
shut up that you keep quiet right now

The shoemaker was getting a bit riled up by this time and said, impatiently,

"Hey you, I'm telling you for the last time, you keep quiet. You're the one that is dead."

Then for a while it was quiet again and the shoemaker returned to his hammering and whistling. Again the voice issued from the casket, this time much louder and demanding,

"Keep quiet. You have no respect for the dead.

O:nen ki' ne rahtahkón:nis tahoná:khwe'.
now just the he makes shoes he got mad

Tontahatá'stsi' tánon' karonto'tsherákta'
he stood up suddenly and near the casket

nia'thá:ta'ne' tánon' ia'thohsó:kwe'ke'ne
he stood and he hit him on the head

raia'táhere'. Tonsahatkarhaté:ni', ionsahátien'
his body is laid out he turned around he re-sat

tánon' sahoió'ten skén:nen' tsi niió:re'
and he worked again in peace as so it is far

wa'awén:te'ne'. Iáh nénska tha'tethowennaketó:ton'
daylight came not once did a word come out from him

ne rawenhé:ion.
the he is dead

O:nen tontahón:ne' ne rontén:ro'
when they came back the they are friends

Only a very stupid and crude man would do what you are doing in the presence of the dead!"

At this, the shoemaker angrily jumped up from his bench, bounded to the casket, and with his hammer, bopped the man in the casket on the head. After that, the shoemaker whistled and hammered in peace and quiet until the break of day. Not even one word issued from the dead man from then on.

When his friends returned next morning, expecting

aonsahonwá:iehte' ne raoniheión:ta' tánon'
to wake him up the dead body and

aonsahshakokaratón:hahse' oh na'á:wen' tsi
for him to tell them what it happened as
stories

niwahsón:tes iah tehotikwénion aonsahonwawiéhton'.
as night is not were they able to wake him up
long

Iáh tha'tiesehshakowennará:ni ne rawenhé:ion rontén:ro'.
not a word did he speak the he is dead they are
to them friends

to be regaled by the story the "dead" man might tell.
He lay still and never said a word.

Konwatsi'tsaién:ni

Rita Phillips

ERHAR'O:KON
The Dogs

Wahón:nise' iá:ken' né:ne wa'tewatenón:ianihte'
Long ago it is said that it exaggerated itself

érhar wa'kontináken'ne' ne kaná:takon. Tánon'
dog they started to live the village in And

she's iá:ken' teionaterien'takária, ahsontakwekónhshon'
then it is said they were noisy all night, here, there

iotihní:hen. O:nen iá:ken' ne ranatakwe'ní:io'
they bark Now it is said the he is main town chief

waharihó:wanahte' tsi entá:'on ok nenkaié:ren'
he word made large that it must be something will be done

kí:ken érhar sótsi' wa'onatiohkowánha'ne'.
this dog too the groups became large

Wahontkennísa' ne ronón:kwe, tánon' wahati-
they met the men and they

rihwínion'te' tsi akwé:kon ki' entá:'on
word brought that all just it must be

A long time ago, there were a great many dogs in our small village. There were almost as many dogs as there were people. Everyone was getting very tired and impatient with them, because they were barking all night and getting into all kinds of mischief.

The chief called a big town meeting and the people decided that something had to be done. The people agreed, and the chief announced that all the dogs of the village

enkonwanahshéhton'.
they will be killed

O:nen kí:ken rokstén:ha í:non karhá:kon
Now this he is old far woods in

thanákere', iaharihwá:ronke' tsi nihontierá:ne'.
there he lives he word heard that what they are going to do

Kwáh iá:ken' óksa'k tahahtén:ti', tahshako-
Just it is said quickly there he walked there he them

hroriá:na' tsi iáh tetkaié:ri' tsi nihontierá:ne'.
to tell came that not is it right that which they are going to do

Wahshakohró:ri', wahén:ron', "Enkwahró:ri'
He them told he said I you will tell

tsi ionkhiia'takéhnhas thí:ken érhar. Sewa-
that they us help those dog You all

terién:tare' kí:ken kaniataratátie' tsi
know this river along there

ohniare'kó:wa kontí:teron', tánon' ne
snake big they live and the

were to be killed.

Now this wise, old man, who lived alone in the forest, heard what the people were about to do and he became very upset. He immediately started on a trip to the village to tell the people that what they were about to do was not right.

He told them, "You all know that there are horrible sea monsters living at the bottom of this river passing right by our village, and these monsters are constantly

teionatonhwentió:ni ne aontakontiráthen' kén:'en
they want the to climb up here here

kaná:takon akóntien'. Ne ká:ti' thí:ken
village in for them to stay The reason that

ahsontakwé:kon sewathón:te' érhar iotihní:hen.
night all you all hear dog they bark

Skonwana'te'kwáhtha' ne ohniare'kó:wa, tóhsa'
they them chase back the snake large do not

atiá:kta' naontakón:ne'."
riverside for them to come

Tsi ó:nen waharihó:kten' ne rokstén:ha,
at when he word finished, the he is old

iah ónhka' thé:nen' tetiaká:wen tánon'
not anyone nothing did they say and

skennen'ahsón:'a sahonhtén:ti'. Iah ne wén:ton
peacefully they walked back Not ever

ónhka' tha'teskonwana'nikónhare' ne érhar.
anyone did they touch their minds the dog

trying to climb up the riverside to come into our village! Well, that noisy barking you hear all night is the dogs chasing back the monsters into the river. This is the reason we must keep our dogs and treat them kindly."

When the wise, old man finished, not a word was spoken, and the people quietly left to go home. The dogs were never again bothered by the people, and they were always treated kindly.

Né	aorí:wa',	shé:kon	nón:wa'	tho
The	reason	still	now	there

niionkwanahskwaká:te'	érhar	ne	kaná:takon.
our pets are many	dog	the	village in

That is why, even to this day, we still have a great many dogs in our village.

A:nen Kaia'titáhkhe'

Annette Jacobs

KASPÉ

Né:ne wahón:nise' shé:kon askwakaión:ne
this long ago still bridge old at

sha'teionskwí:ia'ks nón:kwe ó:nen iá:ken'
when they bridge people now it is said
crossed

kí:ken tontahonahtentionhátie' ken' nithotiión:sa
this back they coming little they aged young

skaniatará:ti na'tontahón:ne'.
beyond lake there they came

O:nen iá:ken' tahón:newe' tsi iotón:niate'
now it is said they came to end of point

ó:nen wahónttoke' ó:ia' ohná:ken' tahón:ne'.
now they noticed another back they coming

Sók ná:'a shaiá:ta wahén:ron',
then and one body he said

"Há'o kén:tho tewatáhset, eniethiia'tetshahníhten'
how here we hide we will intimidate them
about

thí:ken ohná:ken tahón:ne'."
those behind they are coming

Long ago, when people still crossed the old bridge, it is said that several young men of the same age were on their way home.

When they got to the Point, they noticed another group behind them. One of them had an idea and said, "Let's hide here and scare the group behind us."

Thó kí nahatí:iere'.
such then so they did

Wahón:nise' iá:ken' thó nón:we
long ago it is said there at that place

nishonó·kwen ronkwehkénha', Kaspé ronwá:iatskwe'.
they from water recovered man had been Gaspe he had been called

Thó kí' tsi karístote' thonwaia'táten'
there just at metal standing his body was put in

O:nen kí ne thó shiwahsontá:te' thó
now this the there when night stood there

wahonteneró:kwaien' wahonterhá:rate' ahón:newe'
they on their stomach lay they waited for them to arrive

ne ronátia'ke tahón:ne'. Kháre' ó:nen ki'
the they others they are coming finally now just

khé' ákta' rotihtharonnóntie' ne kí:ken ohná:ken'
close near they are talking along the these behind

And so they did hide.

Long ago, it is said, they recovered a man's body. His name was Gaspé. There, by the marker, he was buried.

On that special night there they were hunched, patiently waiting for the group behind to get there. Finally, now, they were close by and they were speaking, this group that was behind.

tahón:ne'.
they were
coming

O:nen ki' thók nitió:re', ó:nen enwá:ton'
now finally only so it is far now it could
be done

enhsheién:tere'ne'. O:nen shaiá:ta ne rotahséhton
will you recognise now one body that he is hiding
someone

wa'thohén:rehte', wahén:ron',
he called he said,

"Tóhsa' ia'satkáhtho Kaspé tsi thaiá:ta."
do not there look Gaspé at where his
body is

Sok iá:ken' ki ronnón:kwe tahontihéntho'
then it is said that the men they pulled out

wahonté:ko'.
they got away
hastily

O:nen ki' nen' né:'e ne kí:ken
now just as it is of this

ratineró:kwaien' wahónttoke' tsi niió:re' tsi
they are hunched they noticed as so it is far as

Now they were so close that you could recognise them. Now one of the men hiding spoke loudly. He said, "Do not behold Gaspé's grave."

Then, it is said, these men pulled out they ran away.

Now then, these men on the ground noticed the extent

ronateronhienhtén:ni kí:ken · ne ronnón:kwe
for them blue has these the men
fallen

ronate'kwenhátie'. Sok ne nen' né:'e tahonti-
they hastily then they also it is they
getting away

hóntho' wahonté:ko'. Ne's ká:ti' ionsahiatkáhtho'.
pulled they got this verily back there they
away hastily looked

Shé:kon ká:ti' ohná:ken' tá:re' ne Kaspé
still verily behind he is coming the Gaspé

tahshakóhsere'.
he is chasing
them

Né:'e ká:ti' ne' né:'e tho ní:iot tsi
that verily this it is there is as so

wahshakotianerónhkwen' ne Kaspé ne thó
he them had spooked him Gaspé the there

shikahá:wi'.
as it carries.

Né:'e ki nen' né:'e ne wahón:nise'
this that that it is that long ago

of their fear of these men in such hasty departure. Then they also pulled out and ran away. Now and again they would look back, only to see Gaspé coming behind them in pursuit.

Such is the way that Gaspé scared the fellows by materialising on that special night.

This is from the time when the old folks knew

ne shé:kon shihatikaraweientehténion' ne
the still when they knew stories they

khe'nihokón:'a séns thó ní:iot tsi
my fathers used such as it is such
to

ratiká:ratonhskwe'.
they used to tell
stories

Né:'e ki nen' né:'e ne akwiratékha'
this this parti- it is this sapling burning
cular

ronwá:iatskwe' ne kí:ken rakkaratón:ni.
he was called the this he me story told

how to tell stories. This is how my father and uncles used to tell stories.

This particular one was told to me by my uncle Burning Sapling.

Akwirá:'es
sapling tall

Frank Natawe

O'TONHKWA'

The Flame

Tóka' iá:ia'k-iawén:re' sha'tewakohseriiá:kon
about six teen as I years had passed

teiontiatieronnión:ni istén:'a tánon' í:'i
it made strange my mother and myself

shonsaiontiahtetionhátienne' énska shiwahsontá:te'.
as back we two were walking one as night stood

O:nen ki' kwáh kén' shitio'karà:'on tánon'
Now just even little as it darkens and

teiothahá:kton tsi nón:we niiákene'. Ok
it road curving at where we walk it

tieió:ken' she's tsi tionkwanónhsote' nó:nen
can be seen then at our house stood when

kanenna'ké:ne tánon' akwé:kon ionerahtén:'en.
autumn in and all leaves have fallen

Kwáh she's ki' ken'k nón:we thí tkahnhoh-
just then just where there door

ká:ronte'.
opening

My mother and I were walking home one moonlit night many years ago, when I was about sixteen. There was a little bend in the road where we were walking, and it was such a lovely fall evening, that you could see right through the trees to the back door of our house.

Ionkenikaratóntie' ki' nã:'a, khãre' ó:nen
we two started along I suppose sudden then

ki istén:'a ia'ontkáhtho' tsi tionkwanónhsote'
this my mother there she looked at where our house stood

tánon' wa'í:ron',
and she said

"Oh nekén' kwah nón:wa' nithatiérha'
What ever now is he doing

thí:ken ia'níha?"
that your father.

O:nen ó:ni' ní:'i ia'katkáhtho'. Kén'
then also myself there I looked just

niken'tónhkwa' se'kén tsi tkahnhohká:ronte'
so small flame as well at door opening

skennen'ahsón:'a tsi teiohkwatasehátie'. Kwáh
slowly at it surrounding just

né:ne ónhka'k shi ok nahó:ten' tieken'eniónnions.
that someone what thing she examined

Iáh ki' thé:nen' teiontianonhtonniónhon',
not even anything did we think

My mother glanced up and suddenly said to me,
"I wonder what your father is doing?"
I followed her gaze to our back door and there, going slowly around the frame of the door, was a small flame, no bigger than a match flame. We thought that my father was checking his work, as he had just finished

ase'kén thó roió'te'kwe' thetén:re' ne rake'níha.
because there he had been working yesterday the my father

Tsi ó:nen ionsaiákenewe' wahonwari'wanón:tonhse'
at when back there we arrived she him asked

oh nihatiérhahkwe' ne átste. Wahén:ron' ne'
what he had been doing the outside He said it is

tsi iáh ne énska tiehoiakén:'en. Wa'akone-
that not the one was he out she

khé:ren', nek tsi iáh ki' thé:nen' teiaká:wen.
puzzled, but not even anything did she say.

Tsi wa'órhen'ne' wa'akorihó:ta'se' tsi
at morning she received word that

thononhwáktani' ne ronwa'níha, sok óksa'k
there he was sick the her father then immediately

wa'onhtén:ti'. Tho wá:'enhte' tsi thonónhsote'.
she left there she went to where his house stands

hanging the storm door the day before.

When we arrived home, my mother asked him what he had been doing outside. He answered that he had not been out all evening. We looked quizically at one another, but did not think anymore of the incident.

The next morning my mother received the sad news that her father was very ill, so she quickly packed and left to go to his village. By the time she arrived

Sótsi' wa'ako'nísko', ok ná:'a shithawenhé:ion
too she was late already then he had died

shiahá'onwe'. Saiakehiá:ra'ne' oh nahó:ten'
when she she remembered what
arrived

iontiatkáhthon, tánon' ó:nen ó:ni' wa'ako-
we had seen and now too she

'nikonhriaién:ta'ne' tsi wa'akohshónnion'se'
got on her mind that she bad omened

thí thó shiwahsontá:te'.
that there as night stood

there, her father had already passed away. She immediately thought about the flame we saw on our way home the evening before, and she knew that it was one of those mysterious premonitions that people sometimes experience.

A:nen Kaia'titáhkhe'

Annette Jacobs

IAKOTINENIOIA'KS
The Legend of the Little People

O:nen	ki'	nɬ:'i	nakkáː:ra'.	Wahɔ́n:nise'	
now	here	mine	my story	long ago	
skahwatsɬ́:ra	onkwehɔ́n:we	ronnɛ́'skwe'	tiɔ́tkon		
one family	real people	they used to roam	always		
ronatonnhɑ́here'.	Kɬ́:ken	ne	ronwa'nɬ́ha		
they were happy	this	the	their father		
ratoratsheraweiɛ́nhen	iɑ́h	nowɛ́n:ton	tehontonh-		
he hunts well	not	ever	are they		
kárias'ks	ne	raohwáː:tsire'.	Kɬ́:ken	ne	
hungry	the	his family	this	the	
shakoti'nistɛ́nha	ieweienɬ́:io	iakokhonniɑ́htskon			
their mother	she is a good homemaker	she likes to cook			
tánon'	tiɔ́tkon	ionhkwenniɔ́n:ni	raonawenhshɔ́n:'a		
and	always	she is making clothes	their clothes		
kanɛ́hon	tánon'	ɔhwhare'	iɔ́ntstha',	ne	ɔ:ni'
skins	and	fur	she uses	the	also

Once upon a time there was a very happy Indian family. The father was a good hunter and the mother worked very hard making clothes and blankets from the animal skins and using the meat for cooking nourishing meals.

iakonnia:tha' ne raonahsire'shon;'a.
she makes of this their blankets

Kaie:ri nihotiwi:raien'. Tseia:ta ne ihsi'
four that many they children have one child was far

non niiako'nikonhratsha:ni, Katsi'tsaro:roks
there so was she brave Gathering flowers

iontátiats. Ne kwáh iakaon'éskwani kaniatarákta'
she was called the just she likes along the water

aiontien', tiótkon nia'té:kon ionnonhtonniónkwas
she would sit always many things she thinks about

ne karihwi:io's naontá:we' nakohwatsi:rakon.
the good things it would come to her family

Ia'akó:ta'we' se'kén nón:wa'. Akoserénhtakon
she fell asleep this time in her sleep

iakothón:te' rotíhthare'. Ia'eiéhtahkwe'.
she heard they were talking she awoke

Taionnitskó:ten'. Ken' na'é:iere' ken' rón:ne'
she sat up here so she did here they were walking

There were four children in this family. They had one daughter whose name was Gathering Flowers. She had an adventurous nature. She used to love to sit by the river bank and dream of pleasant things for her and her family. One day she fell asleep on the river bank. She awoke to strange voices. Sitting up, she saw

iakotineniʊia'ks, ken'k nihʊn:na's iatathrʊna'
they throw stones little so they were they are
tiny married

tánon' áhsen nihotiwí:raien', kwáh se'kén
and three that many they even as well
have children

kí:ken owirá:'a kahronhserá:ke roia'tanentá:kon.
this baby papoose board he is stuck to

Katsi'tsarʊ́:roks o'nisténha iotká:te' ronwati-
Gathering Flowers her mother often she tells

karatón:nis ne ronwatiien'okón:'a, ne iakoti-
them stories the her children the they

nenióia'ks. "Tóhsa' ietshitshá:ni'k, ietshihthárhas
throw stones do not be afraid of them talk to them

tóhsa' teietsheia'teriahtíkhon enietshiaterá:shon'."
do not be mean to them they will bring you
good luck

Ne kati' wa'akehiá:ra'ne' tsi nahʊ́:ten'
this then she remembered as what

iaká:wen o'nisténha. Iáh ki' tetiakoton'nékon'.
she said her mother not just was she frightened

a family of little people, a little man, his tiny wife, and three wee children; the baby was on a wee little papoose board. Gathering Flowers' mother had often told the children stories about the little people and said, "If you ever see them, don't be frightened. Talk to them, be nice to them, and they will bring you luck." She remembered this when she saw the little

Iahonwatihthárhahse' wa'ŕ:ron', "Ká:ts kén
she spoke to them she said come here

sewátien' tánon' sewatorŕshen. Sewatonhkária'ks
all sit and all of you rest you are all hungry

kén? Kana'tarokhón:we tánon' sewahió:wane'
? real bread and large fruit

wátien'. Kóh ŕsewak," tánon' wahonwatihné:kanonte'
I have here all eat and she gave them a drink

ohné:kanos. Wa'í:ron', "Ka' nón nisewén:teron'?"
water she said what place do all of you live

Wahní:ron' ne iatathróna', "A'é:ren
they said the they are married away over there

onontohará:ke." Wahshakotihón:karon' aienatá:ra'
on the hill they invited her she would visit

tsi nón thatí:teron'. Wa'onthón:tate'.
at where they live she agreed

Sahón:ne' tsi sahonhten:ti', iahon:newe'
they went back to they went home they arrived there

people, so she was not too alarmed.

She spoke to them, asking them to sit down and rest for awhile. She had a piece of corn bread and apples which she offered to her new found friends. She also gave them some cool water to drink. Gathering Flowers asked the little family where they lived, and they told her they lived yonder on a hill. They invited

tsi tkentstén:rote' kí:ken iakonenióia'ks
at there stands this one throws stones
a rock

rahsnonhsá:ke wahonitskerón:ti' tánon'
on his hands he spit and

kentstenhrá:ke waharánie'. Thontaiawénhstsi'
on the rock he rubbed all of a sudden

kén' ní:wa' tsi wa'tewateronhwén:tate'.
bit a little it opened a crack

Ionsahontáweia'te' raotinónhskon ne raohwá:tsire'.
they went back in in their house the his family

Wa'í:ron', "Iáh tháonton' iakatáweia'te'
she said not is it for me to enter
possible

sótsi' kén' niwá:'a tsi iontaweia'táhkhwa'."
too small so is it where one uses it for entering

"Tó:ske' wáhi'," wahén:ron' ne iakonenióia'ks.
true eh he said the one throws stones

"Sonke'nikónhrhen tsi skowá:nen ní:se'."
my mind put down that you are big you

her to visit their home. She accepted their invitation and went along with them.

They came to a small rock and the little man spit on his hands and rubbed the rock with them. Suddenly the rock split open and his little family went through it into their home.

"I can't get through the tiny opening," said Gathering Flowers.

"Oh yes," said the little man. "I forgot about

Akohén:ton wa'thá:ta'ne' tánon' rahsnonhsá:ke
in front of her he stood up and on his hands

wahonitskerón:ti', ienontsí:ne wahaié:na'.
he spit on her head he held

Thontaiawénhstsi' wa'ónhstho'ne' tsi niió:re'
all of a sudden she got smaller as so it is far

tho ok nitsá:ka' tsi ni ne ronátia'ke
there so she was small as the the the others

O:nen ón:ton' ia'ontáweia'te'.
now she was able she went in

Kí:ken raotinónhskon ken'k ní:wa'
this in their house very it is small

atekhwá:ra, ani'tskwá:ra, kanakta'shón:'a
food is put seat is put places

kaké:ron', tánon' karíhstote' é' thó
it is laid out and standing iron that there

you being bigger than we are."

He went over to her, spit on his hands, and rubbed her head. Suddenly she could feel herself getting smaller and smaller till finally she was the same size as the little people and was able to get through the tiny opening in the rock.

Inside the home was a tiny table and chairs, beds and a stove with a pot of soup on it. Gathering Flowers was invited to sit down and have some soup with

kana'tsáhere' karihstá:ke onón:tara'.
pot on the iron soup

Wa'ontathón:karon' Katsi'tsaró:roks tahón:tonte',
they invited her Gathering Flowers they would eat

Wa'enontararónnion' ne iakón:kwe iakorákwen,
she served the soup the woman she was serving

iakorákwen, tánon' iáh tetewaterákwas
she was and not was it emptying
serving

nonón:tara'. Iotena'tsátkon'.
the soup magic pot

O:nen ia'káhewe' ne Katsi'tsaró:roks
now there it the Gathering Flowers
carried

naonsaionhtén:ti', e' thó ionsaionto:roke' tsi
she should go home that there she slipped in where

teionitstenhrakháhsion. Khé' thó roia'ten'tón:ne
rock had separated in right there he was behind
two her

ne rón:kwe kén' nihrá:'a, sahonitskerón:ti'
the man small so he was again he spit

them. The little mother kept taking soup out of the pot, but no matter how much she took from the pot, it remained full, as if it were a magic pot, which truly it was.

When it came time for Gathering Flowers to go home, she went through the narrow opening in the rock, the little man following her. He spit on his hands,

rahsnonhsá:ke tánon' ienontsí:ne iahaié;na'.
on his hands and on her head he touched

Thontaiawénhstsi' saiontehiá:ron' tsi nitiá:kahskwe'.
All of a sudden she grew back to her regular size

Wahén:ron' ne iakoneniʊia'ks, "Enhske-
he said the one throws stones you will

rharátsten' tsi iáh ónhka' thahsehrʊ:ri'
promise me that not anyone will you tell

tsi wahskwá:ken', tánon' tsi wahskwátho'
that you saw us and that you saw

tsi nón iakwén:teron'." E:so' shé:kon
that place we inhabit much again

saienatá:ra' tsi niwakénnhes.
she went back as the summer was
to visit long

Kanenna'ké:ne' ón:we', ia'káhewe' ne
Autumn it there it the
came carried

Katsi'tsarʊ:roks tánon' akohwá:tsire'
Gathering Flowers and her family

touched her head, and suddenly she grew back to her proper size. The little man made her promise not to tell a soul that she had seen or visited them. She came to visit them almost every day.

Autumn came, and it was time for Gathering Flowers and her family to move on to a new hunting

iaonsahonhtén:ti' tsi nɔn thatoratstaʔhkhwa'
they would move that place he uses it to hunt

ronwa'nʔha. Saienataɔ:ra' sheɔ:kon nohna'kénhkha'
her father she went to visit again for the last time

tonsahonwatinonhwehraɔ:ton' nakoterɔ:sera'.
she would say good-bye to them her friends

Kʔ:ken iakotinenioia'ks wahatkáhtho' tsi
this they throw stones he saw that

tiakorihwaié:ri'. Wahén:ron', "Ne tsi seksa'tʔ:io
her matter was right he said because you are a good child

tánon' iáh tesathró:ri tsi wahskwá:ken', ne
and not have you told that you saw us the

káti' enkón:ion' áhsen niwaskanektsheraʔ:ke."
why I will give you three wishes

Ne kʔ:ken tiotierénhton wa'eraʔ:ko',
the this first one she chose

"Kaskáʔ:neks ne iotena'tsáckon' ne onón:tara',
I wish for the magic pot the soup

area. She went to visit her friends for the last time to say good-bye.

The little man saw that she was a good person and said, "Because you have been so nice to us and kept our secret, I will give you three wishes."

Her first wish was to have a magic soup pot so

né:ne akhwá:tsire' tóhsa' nowén:ton aiakwa-
which my family not ever could

tonhkária'ke', tánon' ónhka' iakotohetstonhátie'
they hunger and anyone one passing by

aiakhinontará:nonte'. Tekenínhaton', kaská:neks
we would give them soup second one I wish for

ne o'nikón:ra' ne tóhsa' nowén:ton ónhka'
the thought the not to ever anyone

akhe'nikonhráksa'te' ne akarihón:ni' tsi
would I cause their thoughts to be bad the would the reason be that

nahó:ten' tkewennínekenʼs. Ahsénhaton', kaská:neks
what words I bring out third one I wish for

akwé:kon nón:kwe enkhé:ken' ne tiók nahó:ten'
all people I will see them the some thing

akatkáhtho' ne ioiánere' tóhsa' akherihwa'tshén-
would I see the it is good not to would I find

nia'se'."
faults
with them

Wahén:ron' ne iakotinenióia'ks, "Akwé
he said the they throw stones All

she and her family would never be hungry and that she might share the soup with any strangers who might come their way. Her second wish was to have the wisdom not

ioiánere' nahó:ten' wahserá:ko'. Tsi nén:we'
it is good what you chose to ever

enhsónnheke' tsi enhsatonnhá:rake', tánon'
you will live that you will be happy and

ensatera'swiióhake'."
your luck will be good

to hurt anyone with words that came out of her mouth. Her third wish was to be able to see something good in everyone she met and not to be critical.

The little man said, "You have made very wise choices. You shall be happy for the rest of your life."

Wariso:se Kaierí:thon

Josephine Horne

TS: TETKAHNHOHONTION
At the Open Door

Wahɔn:nise' iã:ken', atsa:kta' ãkta'
long ago they say near the river near

tkanonhsɔ́:tahkwe' é' thɔ rati'terɔn:tahkwe'
there a house used to stand there they used to live

iatathrɔna' tãnon' ne ronwatiio'okɔn:'a
they are married and the their children

tãnon' akoksté́n:ha.
and she is old

O:nen iã:ken' kĩ:ken sewahsɔn:ta
now they say this one night

iahniiã:ken'ne' ne iatathrɔna', wahiaterenna-
they two went out the they are married they went to

ié́nhna'. Akoksté́n:ha wa'ontenɔn:na'. O:nen ki'
church she is old she watched now just

kwãh ké́n' shikahã:wi' tahontãhsawen' ne
some bit as it carries they started the

It has been told that long ago in a house near the river lived a couple, their children, and an old woman. One night, when the couple went out to church, they left the old woman to tend to the children. After some time of playing, the children became noisier and

ratiksa'okón:'a wa'thonterien'takáriahte'.
children they made noise

Ronatsharokwáhton ki' ná:'a tánon' ieshonaterí:io,
they were roaring I suppose and they were even fighting

ronatswá:ton tánon' ratitakhenóntie's. Kháre'
they fooled around and they ran around Finally

ó:nen wa'akononniá:ni' nakokstén:ha. Wa'aí:ron',
now she could not bear it the she is old she said

"Tha'tesewató:tat. Tóka' iáhten akón:wara'
you all keep quiet maybe not O Face

ientsisewaia'ténhawe'."
he will take your body away

Iáh ki' thé:nen' tehonatahonhsatá:ton.
not even anything did they prick their ears

Kháre' ó:nen thontaiawénhɔtsi' tahonwaniá:ra' ne
finally now all of a sudden she grabbed him by the scruff of the neck the

shaiá:ta ratákhe' ieia'tákta' shihotohetstonhátie'.
one boy he runs near her body as he was passing

noisier. They shouted, fooling around and running all over the place. After repeated warnings to quiet down, the children, of course, kept running around.

The old woman, losing patience, grabbed the first

Sok	wa'tiakonhohón:ti'	tha'akón:ni'	iahonwaia'tón:ti'
then	she opened the door	she made as	she threw his body out

átste .	Nek	tsi	tsók	nahó:ten'
outside		but		something

awenhsá:takon
in the fog (darkness)

tahoié:na'	tánon'	iahoia'ténhawe'.	Iáh ne
it grabbed him	and	it carried his body away	not

wén:ton	teshonwaia'tatshénrion		ne	raksá:'a.
eve	was his body found again		the	boy

one running past, which happened to be the littlest one, she jerked open the door and pretending to throw him out into the darkness, she yelled,

"Here, O Face, take him!"

And with a gush of wind the child disappeared into the fog, as if grabbed by an unseen force. He was never seen again.

Konwatsi'tsaién:ni

Rita Phillips

KANA'TAROKHON:WE
The Corn Bread

Nia'tę́:kon	ne	ó:nenhste'	tsi	nǐ	tsi
many	the	corn	as	it	is

iakoia'takę́hnhen	nokwehǫ́n:we,	iakoia'tahnǐ':rats
it helps them	the real people	it makes their bodies strong

tsi	niiǫ́hseres.	Kǐ:ken	oká:ra'	ne	tsi
at	so the year is long	this	story	is	how

niieié́rhahkwe'	aksǫ́tha	nǫ́:nen	enienenhstó́hare'	
so she used to do	my grand-mother	when	she will wash corn	

tánon'	eniethe'serǫ́n:ni'	ohę́n:ton'	tsi	niiǫ́:re'	
and	she will make flour	before	to	so it is far	

kana'tarokhǫ́n:we	eniena'tarǐsa'.	Kiwatǫ́:ken	tsi	
real bread	she will finish bread	still	so	

nǐ	tsi	roné:ka's	nǫ́n:wa'	tahonatehiarǫ́ntie'.	
this	as	they like	now	those growing up now	

Kenkwité'stsi'	aksǫ́tha	eniahé:ron',	ǫ́:nen
in early spring	Grandma	she will say	now

The corn had many missions for the Indians; it sustained them throughout the year. This is a story about my paternal grandmother and how she prepared the dry kernels of corn into flour and finally the end product, the corn bread.

ieiǒhe ahati'tarakarhátho'. Akwé tenhon'kenhrakwátho'.
time for them to plow all they will turn soil

Ienietáhko' kahnenhshón:'a, kaksakon eniaketa'
she will take out seeds in a dish she will put in

tánon' entionkhí:ion' raktsí:'a khe'kén:'a
and she will give us my older brother my younger sister

tánon' í:'i, enionkhihró:ri', "Kaié:ri tóka-
and me she will tell us four maybe

ni' wísk nikanénl stake iensewá:senhte' áhsen
five kernels you will cause to fall three

niwahsí:take na'tekónteron'." E' thó ki'
feet number they are apart that there is what

na'kwá:iere'. Wakwahahoktanihon', raksótha tánon'
we did so we did row upon row my grand- father and

aksótha ohná:ken' tá:ne' tahotihrhoronhátie' tsi
my grand- mother behind they come they are covering to

niió:re' eniakwáhsa'. Tsahiá:kshera sok ná:'a
it is far we will finish one it crosses already

When spring came, every member of the family had a chore to do. We enjoyed working together. Grandma would have Father and my uncle plough the ground. They used a team of horses and a plough to get the ground ready for planting. Grandma would then carefully get out her seed corn, put it in a container, and hand it to my brother, sisters, and me. She would instruct us to drop four or five kernels every three feet. We did this, row upon row, with Grandma and Grandpa coming

eniotiké:tohte' kén' nikanerahté:son's tenkonta'ken-
they will arrive just so wee leaves they will

hrǿtka'we'. E:so' tenkonwatíhsnie'ne' khare'
come through lots they will be cared until
the ground for

ǿ:nen enkontehiá:ron' kwah skenen:'a tsi
now they will grow just slowly as

enwatenenhstísa'.
it will mature

Nó:nen kanenna'ké:ne én:wawe' enhen:ron'
when autumn it will he will say
arrive

raksǿtha, ǿ:nen iehiǿhe naienenhstaienthó.'o'.
my grand- now it is one will unplan' e
father time corn

Akwé tsi tkanenhstaiénthon ieniákwe' tánon'
all to where the corn we will and
is planted go

ieniakwahrǿhtenhte'. E' thó né' ǿ:nen
we will take off ears then now

behind us with a hoe in their hands, covering the kernels of corn with the rich soil. In about a week's time we would see the tiny green blades come through the ground. After much care and nurturing they grew tall and stately and slowly matured with big ears of corn.

When autumn came, it was time to harvest the corn. We all went into the corn field to take the corn from

eniakwanorõhthsi'. Iah akwẽ thaiakwanorõhthsi'
we will take off not all would we take the
the husks husks off

kwah nek tsi niiõ:re' iotenẽnhstate'. O:nen
just only to sc it is the end of now
far the corn

ki' nen' nẽ:'e enwẽ:ton' aksõtha tanon'
supposedly that it will my grand- and
be done mother

raksõtha enhniratskentõn:ni', a'ẽ:ren nikaronhkwahses
my grand- they two will make way over so the chain
father a braid there is long

tõka' tekeni-iawẽn:re' tõkani' wisk-iawẽn:re'
maybe twelve maybe fifteen

nikanonhkwẽn:take enhnihá:ren' naonstáthen'. Nõ:nen
so ears number they will for them to when
hang them dry

akwé iostáthen nõ:nenhste' sók nõn:wa'
all it is dry the corn then now

entsakwanenhstaron:ko'.
we will take the corn
off the cob

the stalks. We then husked the corn and left the husks at the base of the corn cob. We left the husks on for a purpose. Grandma, Grandpa, and my aunts would take the husks with the ears of corn and braid them into a long string, twelve to fifteen ears in each braid, then hang them up to dry. When the kernels were completely dry, it was time to take them off the cobs.

O:nen enwá:ton' enienenhstǫhare'. Kén'
now it is possible she will wash the corn here

niieiérha' tsi ienenhstǫhares, enion'kenhrontá:ko'
how she does it that she washes the corn she will take out ashes

karístakon o'kén:ra' né:ne ioté:ken' wáhta'.
in iron ashes like it burned hard maple

Enienátsá:ren' karistá:ke ne ohné:kanos tánon'
she will put a pot on on the iron the water and

wa'kenhr:ntákwen. O:nen tentiohnekón:ti' ienienenhstá-
ashes taken from the stove now it will come to a boil she will pour corn

weron' teniohnekón:ti' tsi niió:re' nó:nenhste'
into it will boil to so it is far the corn

enkontia'tawi'tahsión:ko'. Tho ne' ó:nen
they will take off their coats then now

eniehrá:ko' karistá:ke, tsi kahionwatátie'
she will take away on iron to flowing creek

The next step was cleaning and bleaching the kernels. This was done with ashes from the wood stove. It had to be ashes that were burned from hard maple trees. Grandma would put a measured amount of ashes and water into a large enamel cooking pot, bring it to a boil, then pour the corn into the boiling ash solution, then continue boiling it until the chaff and the tiny black hearts in each kernel were loosened. She would

ieniʔhawe' e' thʔ ienienenhstóhare'. Raksʔtha
she will there she will clean my
take it the corn grandfather

rona'tsakahrón:ton' e' thʔ ieniʔnweron' sok
he has made holes there she will pour then
in the pail

awén:ke ieniá:kohwe' kwáh skenén:'a
in water she will put just slowly
into to

teniehkarhatenfhon' ia'otiiaken'enhátie' ne
she turns back and it is going out the
forth

kahnekáksen. Wakon'éskwani séns akheiaterʔ:roke'
bad water I used to like then I would watch her

tekka:nere' iorihwanerá:kwa tsi niiʔ:re' tsi
I am seeing it is miraculous at so it is to
far

ontenenhstóhare' kwáh otsf:nekwar neniá:wen'ne'.
corn got so just yellow it happened
clean

Akwé ne konnón:kwe séns kahiʔnwakon
all the women used to in the creek

then take it off the wood stove, take it outside, and pour it into a galvanized pail with holes all over the sides and bottom. Most of the ash solution ran out so that only what was clinging to the corn in the pail remained to be cleaned. She then took the corn to the creek to wash away whatever was left on it. This was accomplished by putting the pail with the corn into the flowing creek and swishing it around until the fresh water flushed out the ash solution. I used to love to watch the corn turn clean and yellow before my eyes.

iekontinenhstóhares. Ne thó nón shontakahá:wi'
they washed corn at that place as it carried

iáh ónhka' teiakoiéntahkwe' ohné:kanos ne
not anyone did they have water the

kanónhskon. Nó:nen wa'enenhstoharéhsi' sók
in house the now she finished washing then
the corn

nón:wa' entsestátha'te'. Nó:nen kwah tokén:'en
next she will dry the now just thoroughly

enwastáthen' tsi ní ne óhstien', ó:nen enwá:ton'
it will dry so it the bone now it can

naiethe'serón:ni'.
one would make
flour

Raksótha shahahní:non' ne kathe'serón:ni'
my grand- when he the it makes flour
father bought

tiotáhsawe' iakwaksa'okón:'a onkwaio'ténhsera'
it started we children our work

Most of the women took the corn to the creek for cleaning because we did not have indoor plumbing in those days; we had to draw water from the well. Then it was time to dry the corn. When the corn was dry as a bone, it was time to grind it into flour.

Up until the time we got a corn grinder, they used to have to pound the corn into flour. Now that we had the grinder it became the children's chore to grind the corn. The grinder was mounted on a very

ón:ton' naiakwathe'serón:ni'. K":ken kathe'serón:nis
it we would make flour this it makes flour
became

ká:tens oshón:kare' e' thó iora'nentá:kon
thick board there it is stuck to

tánon' iokahkwén:tonte'. Ieniakwanenstáweron'
and a wheel hanging we would pour corn in

sók teniakwatennítha'te' teniakwakarhaté:ni' ne'
then we will take turns we will turn the the
wheel

okahkwén:ta', ná:kon tkaksó:ron é' thó
wheel under pan is placed there

ieiohná:ote' othé:sera' tsi niió:re'
it pours into flour till so it is far

eniakwáhsa'.
we finish

O:nen kathe'serísons', ó:nen enwá:ton'
now flour is ready now it will be possible

eniena'tarón:ni'. Kén niieiérha'. Othé:sera',
she will make here so she does flour
bread it

strong, thick board with a large wheel attached to it. We put the corn into the feeder at the top and the flour flowed at the bottom to be caught in a large pan beneath the grinder. We took turns turning the wheel until we finished the amount that was portioned out to us to grind.

It was now ready for the end product. Grandma would take this flour, mix it with some cooked kidney

onekwénhtara' nikasahe'tɔ:ten, tánon' ostɔn:ha
red type of beans and a little

tiohiɔ:tsis, kaksakon eniakéta', teiohnekóntie's
salt in a bowl she will put in boiling water

entiɔnweron', sok tenionwɛnrie' tsi niiɔ:re'
she will pour then she will stir till so it is far

tenkontatiɛ:na'. Ohnekanɔhsne ia'tenionnihsnónhsohwe'.
they have all blended together in the water she will put her hands

Eniontokwatsherɔtsenhte' iehsnonhsa:ke enie:ren'
she will dip a spoon into for some on her hands she will put

tenietakwénhtenhste' tánon' teniehwe'nɔn:ni,
she will flatten and she will shape into a round

tetiohnekóntie's ieniaketa'. Nɔ:nen enwata:kerahwe',
boiling water she will put into when it will come to the surface

né ken:ton' tsi ɔ:nen wa'ká:ri'. Ie'wahrakeri'tahstha'
that it means that now it is cooked one uses meat to fry

beans, and a bit of salt, and pour boiling water into the ingredients and stir it until blended. She would then dip her hands into cold water, spoon some of the batter into her hands, and shape the hot batter into round, thick, flat, shaped corn bread. She put it into boiling water, and when it came to the surface it was cooked. She served it with steak or venison and gravy

tɔkani' oskenɔ́n:ton enié:rihte' ne teniakwa-
or venison she will the we shall
perhaps fry

tatiéhsten' ne kana'tarokhɔ́n:we tánon' kɛ́n:ie
combine with the real bread and grease

entionkwá:ti' iawɛ́kon'.
we will pour it tastes good

Ne sha'kanénhsta iakwátstha' nɔ:nen
the same type we use the now
corn

eniakwatkátston' onénhsto. Iah thɛ:nen' tekaiésha's
we make soup corn soup not anything goes to
waste

nó:nen kanenhstaienthókwen. Kí:ken onó:ra'
when the corn has been this husks
unplanted

kaiarowá:nen ronnéta'skwe', ratiksa'okón:'a thó
large bag they used the children there
to put into

rón:ratskwe', tánon' sɛ́ns ratiratsken'tón:nis
they used to and also they used to braid
lay on

kéntskare' ionrahsi'tokewáhtha'. Kaia'tón:ni ó:ni'
rug he would wipe his made body also
feet on

over the corn bread. Corn soup is made from the same type of corn. The corn bread and corn soup are still in great demand, to this generation.

Nothing went to waste in those days; the husks

rononniá:thahkwe'. Shé:kon nón:wa' skehiá:ra's
they used to make still now I remember

akwé tsi niiakwahwatsí:ra' katɔ́:ken nahɔ́:ten'
all the of my family certain what

ionkwaio'tensherá:ien'. Ion'we:sen' she's ne' skathne tsi
we had jobs it used to be together that
pleasant

ionkwaió'te'.
we were working

were used to stuff mattresses for the children's beds, and scatter mats were made by braiding the husks and sewing them together. They made excellent mats for wiping muddy feet on. The husks were also used to make cornhusk dolls. I still remember how pleasant it was when the whole family worked together.

Warisɔ́:se Kaierí:thon

Josephine Horne

AHTHEN:NO
The Lacrosse Ball

Wahón:nise's iá:ken' tehonhthénnokskwe'
long ago it is said they played

tewa'á:raton. Thihonaterien'tatshénrion' tsi
Lacrosse they invent a way to

ronahthenno'tsherón:ni. Ne sé's iá:ken' thi
they make balls that then it is said there

tsikónhses kéntson enkonwaié:na' tánon'
the long faced one fish they will catch her and

enkonwania'tó:'ase'. Ohén:ton' tsi niió:re'
they will slit her throat before as so it is far

tenhatí:rihte' ka'nionhsákta' nón:we nenhatikwé:taren'
they will break it up near the nose the place where they will cut

kwáh sé's iá:ken' né:ne aiohnatirónhthake'
just then it is said this it would be like rubber

kwáh sé's iá:ken' ó:ni' ostón:ha
just then it is said also a little

A long time ago they used to play Lacrosse. They had to invent a way to make a ball. To do this, they would first catch a sturgeon and slit its throat. Near the nose, there is a place which is just like rubber,

teiothwe'nón:ni ne eh nón:we. Ne ki' iá:ken'
it is round the there place the just it is said

enhatikwé:taren'. Ne énhontste' ne enhonhthenno'-
they will cut the they will use the they will use

tsherón:nia'te'. Tho niió:re' ó:nen onia'tará:'a
it to make their ball there so it is far now cloth

tenhatihwawén:'eke'. Thók se's iá:ken' ní:iot
they will wrap it that then it is said so it is

tsi ká:ien' ne wahón:nise' ne ahonten'nikonhró-
that this the long ago the they would have

ria'te'. Ne se's kí iá:ken' róntstha' ne
fun the then this it is said they used the

wahón:nise' tsi
long ago to

tehonhthenno'-
they would ball

óksthahkwe'.
play with it

and sort of round. This is where they would cut to make their ball. Then they would wrap this with a cloth. That was the only kind of toy they had, long ago. They used it to play Lacrosse.

Oróte' Karihwénhawe'

Sister Dorothy Ann Lazore

WAHSHAKOIA'TAKEHNHA' RAOHWA:TSIRE'
The Boy Who Went for Help

Ne' thó nón shontakahá:wi' shé:kon
at this time as it carries yet

í:non sha'teionnonhshá:teron' wahotiténhta'ne'
far so their houses were they got poor
apart

ne onkwehón:we ase'kén ne' tho shiiohserá:te'
the real people because in there as that year

iáh é:so' teiokennó:ron sok ná:'a ki iáhten'
not much did it rain so then this no

tehotihetiióhse' nahonnonnhéhkwen' ase'kén akwé:kon
were crops good for them to live because all
for them on

ieiénthohskwe'.
they had planted

E' thó nón shontakahá:wi' akoksté:ha
then there as it carries she is old

At the time when the houses were still far apart, the Indians got very poor one year. There was no rain, so their crops were very bad, and they had little to live on that year.

It was at this time that an old woman who lived

ié:teron' iakothón:te' ónhka'k tiehnhonhtíshons.
she lives she heard someone one is knocking

Ia'ontke'tó:ten', e' thó raksá:'a ŕthrate'.
she looked out there boy he stands

Wahonwahnhohtónkwahse' aontahatáweia'te' wa'ŕ:ron',
she opened the door for him to enter she said
for him

"Takŕ:tenr na'teiawenhniseranón:iani
mercy on it is such a horrible day
me

tánon' saiakenhátie', serihsión:ko ne
and you are out you take them the
off

sawenhshón:'a tánon' tstátha't."
your things and you dry them

Tahén:ron' ne raksá:'a, "Iáh thaon:ton'
he said back the boy not is it possible

ase'kén tewaksterihens iaonsá:kewe', istén:'a
because I am in a hurry I would my mother
return there

ionkehnha'onhátie'. Ahsathón:tate' ken aonsétene'
she is sending me would you be ? we two would
willing go back

alone heard someone knocking on her door. When she looked out she saw a little boy standing out there. She opened the door for him to enter, and said,

"Mercy, it is such a horrible day for you to be out! Take your clothes off and dry them."

The boy replied, "It's impossible because I am in a great hurry to return home. My mother sent me

ase'kẽn ratikwẽ:kon thotinonhwãktani' ne
because all of them they are sick there the

onkwanõnhskon. Teiako'nikõnhrhare' ne istẽn:'a
in our home she is worried the my mother

ase'kẽn iãh õ:nen tetsonkwatennatsherã:ien'
because no now do we have any more to eat

iãh õ:ni' ţetsonkwanonhkwatsherã:ien' tãnon'
not also do we have any medicine and

ẽ:so' tsi iakononhwãktani' ne istẽn:'a.
much that she is sick the my mother

Wa'ĩ:ron' tõka' ostõn:ha aesanonhkwatsheraiẽn:take'
she said maybe a few you would have medicines

tãnon' aesakhwaiẽn:take' ahshẽ:ni' aiontshennõn:ni'."
and you would have food you would she would be
lend her happy

Wa'ĩ:ron' ne akokstẽn:ha, "A:ke oh
she said the she is old O how

nẽntiere' ne iã:kewe', na'teiohahahnõn:niani
will I do it the I can get there the road is so bad

to ask you to please come back with me because all our family is sick. My mother is very worried because we do not have any more food and we are also short of medicine. My mother is very sick. She asked whether you would have any food and medicine to lend her. It would make her very happy."

The old woman said, "My! How can I ever get there; the roads are full of snow, and I shall get out of breath in such a bad storm."

enkatonrió:kten' tsi na'teionien'kwatá:se."
I shall get out of breath so the storm is bad

Tahén:ron' ne raksá:'a, "I:'i
he said back the boy I

enkonia'thahónnien'."
I shall make a path for your body

Thó ne wa'ontatkwatá:ko' tánon' sahonwá-
then the she got herself ready and she followed

hsere' ne raksá:'a. Wa'akonehrá:ko' tsi
him back the boy she was surprised how

niwatié:sen' tsi ní tsi í:ien' wa'onttoke'
easy it was so it is she walks she noticed

tsi akwáh né:ne tekaniehtohtárhon tsi nón:we
that just is was the snow had been removed at the place

ní:ien'.
she is walking

The boy replied, "I shall make a path for you."
The old woman then got ready to follow the boy. She was surprised at how easy it was for her to walk. She noticed that it was as if the snow had been removed from her path.

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Iahá:newe' tsi nón thotinónhsote' ne
they got to where their house the
there stood

raksá:'a, ia'ehnhohtí'shon' ro'nisténha taiehnhohtón:-
boy she knocked on his mother she opened
the door the

ko' wa'í:ron', "A:ke tasatáweia't, niwenhniseráksen
door she said O you come in what a bad day

saiakenhátie'."
you are out

Taiaí:ron' ne akokstén:ha, "Ehthién:'a
she said the she is old your son
back

kwi' ietsehnhá:'on ahakihnónksha'."
but you sent him he would get me

Wa'í:ron' ne ro'nisténha "Iáh ónhka'
she said the his mother not anyone

tiekhehnhá:'on ase'kén akwé:kon é:so' tsi
I have sent because all much that

When they arrived at the child's home, and she knocked on the door, the boy's mother opened it for her, saying, "My! Come on in; what a bad day for you to be out."

The old woman replied, "But you sent your son to get me."

The mother said, "I have sent no one because we are all very sick. Three days ago we buried

ionkwanonhwáktani'. Ahsen nón:ta' tsi náhe'
we are sick three days so ago

wahshakwaia'táta' ne Ohserá:se'."
we buried his body the New Year

Wa'í:ron' ne akokstén:ha, "Oh káti'
she said the she is old how is it

na'á:wen tsi né:'e rakihnonksónhne'?"
it happens that that one he came to get me

my son New Year."

The old woman said, "But how can that be, for he is the one who came to get me to help you."

Rake'níha rakkaratón:ni
my father he has told me

Niioronhiá:'a

Mae Montour

SE'NIKON:RARAK
Watch Out

Tóhka' niiohserá:ke tsi náhe' éh
several so years so it goes thus
number

nikiawén:'en ká:ken kkaratón:ne'.
so it happened this I am going to relate

Ake'nisténha ó:nen kwáh kén' náhe'
my mother now just a bit ago

ionkkaratón:ni. Kanátthen ne tsi kaná:taien'
she has told me uptown the at town lies

ia'teiakohahahiia'konhákie'. Tha'kaké:ro'k iá:ken'
there she was crossing the street suddenly it seems

ísi' na'oháhati iakothón:te' ónhka'k khe
over there across the street she heard someone just

thontahohén:rehte',
he yelled right at her

"Se'nikón:rarak wáts ensákwahte' thí
set your mind later it will get you that

What I am going to relate took place several years ago.

My mother told me that a while ago, she was crossing the street in downtown Cornwall. All of a sudden, she heard someone yell from across the street,

ká:sere ." Tánon' iá:ken' tontahohahahiia'konhákie'.
it drags and it seems he was coming across the road

Tsi wa'thiátera'ne' ne ake'nisténha wa'é:ron',
as they two met the my mother she said

"Iáh ki' ne ónhte' thé thaesewatkarón:ni."
not even the at all not would it be a loss to you

O:nen iá:ken' kwáh kén' niió:re' sá:re'
now it seems just a bit so it is far he was walking again

tontahohén:rehte' iá:ken' ahén:ron', "Ká:sere
he yelled back it seems he said it drags

kí' wáhe' enkarihwén:ta'ne'."
just certainly it will break to pieces

"Watch out for that car!"
The fellow who had issued the warning crossed the road, and as she met him, my mother replied, "If the car hit me, it would be no loss to you."
After he had walked on a bit, her protector turned and yelled back, "But the car would be demolished!"

Oróte' Karihwénhawe'

Sister Dorothy Ann Lazore

ATERO:SERA'
Friendship

Ne iá:ken' kí:ken tehnón:kwe, shaiá:ta
this it is said this two men one male body

Ahkwesahshró:non' tánon' shaiá:ta Kahnawa'ke-
resident of the place of the partridge and one male body resident of the place of

hró:non' nes ne ronatén:ro' nek tsi
the fast water they were friends but

teiotenonhianíhton tsi na'tehiatateríhwanonhwéhne'.
it exaggerates itself that so they devised themselves a matter

Tiótkon ok nahó:ten' tiorihón:ni tehonatkénnion.
always some thing reason made they compete

Tetsá:ron rotinahskwaién:tahkwe' érhar,
both they animal owned dog

tánon' tiótkon she's ó:ni' né:'e
and both then also it was

Once there were two very good, but competitive friends. One was from St. Regis, and the other was from Caughnawaga. Not a day went by that they did not have a friendly argument about one thing or another. Every little thing was an excuse to top one another.

They were both the proud possessors of dogs, and each thought that his dog was much smarter and stronger

tehotirihwatí:ronte', ónhka' raotshé:nen' sénha'
they word pulled who his pet more

ra'shátste'. Kháre' ó:nen wahiaterí:io' ne
he is strong Sudden then they two fought the

raotitshé:nen' érhar. Sok wa'thní:ien', kwáh
their two pets dog then they laid down even

wahnihwistá:ren'. O:nen ki enkató:ken'ne' ónhka'
they two put money on now this it will show who

raotshé:nen' sénha' ra'shátste'.
his pet more he is strong

Kwah iá:ken' nek ne wa'tewaniwharó:ko'
Just it is said the fur came out

tsi na'thiatátienhte' ki érhar. Kwáh iáh
so they beat each other these dog even not

thé:nen' tetió:ken' ka' niká:ien' rotkwenionhátie'.
anything there it was seen which it lies he is winning

than the other. One day the dogs had a fight, as dogs are prone to do. The two men thought that this was a fine time to find out which dog was really stronger. Each man was sure his dog would win, so sure in fact, that they made quite a big wager.

The dogs went at it so ferociously that fur was flying in every direction, and they raised such a cloud of dust that it was impossible to see which animal was winning. When all the dust had finally settled, all

Kháre' ki' ó:nen ia'tonson'kenhraién:ta'ne'.
sudden but then dirt lay back down there

Kwáh iá:ken' nek ne otáhshon' o'kenhrá:ke
just it is said only tails on dirt

skaké:ron'. Oksa'k ki' á:re' ne ronatén:ro'
back they were laying sudden again the they are friends to each other

tonsahiatkén:ni' ka' niká:ien' sénha' í:ions
again they two competed which it lays more it is long

tiotatén:ron.
there it remains.

that was left lying on the ground were two tails. That should have ended the argument, but the two friends immediately measured to see which tail was longer.

A:nen Kaia'titáhke'

Annette Jacobs

RABAHBOT
The Bullheads

Tó:ka' niiohserá:ke tsi náhe' sha'té:kon
several so years so it goes eight
number

nikón:ti rabahbót wahentsiahní:non' ki rake'níha.
of them bullheads he bought fish this my father

Atsiá:kta' iahshakó'teron' tsi nón:we
near the there he left them at the place
river

iáh akwáh tekiohnó:tes.
not quite is it deep

Tsiahiá:kshera tó:wa' ntóhetste' kí:ken
one week maybe it passed this

rakenonhá:'a eh tahahrárho'. Ronehrakó:'on
my uncle there he pulled he was surprised
up

iá:ken' kí:ken tsi nikanahskwí:io's kí:ken
it is this that so beautiful are these
said the animals

kéntsion. Tánon' ki' ne sénha' ieshonehrakó:'on
fish and all the more he was surprised

tsi kwáh akwé:kon skáthne tsi nón:we
that even all together at the place

Several years ago my father bought eight small bullheads. He left them in a shallow pool in the river.

A week or so later my uncle pulled up to the dock and was amazed to see such beautiful fish. He was all

nikontí:teron'. Ok ó:ni' iá:ken' ná:'a iahohrión:ti'
where they live and also it is said that he threw in his fishline

akwé:kon wahshakoié:na' ki rabahbót. Sha'té:kon
all he caught them this bullheads eight

nikón:ti wahó:nawe'. Kwáh iá:ken' khé
of them he caught right there it is said there

sahahkete' kí:ken rakenonhá:'a sahentsiahsheronniá:na'.
he turned back this my uncle he went back to fix the fish

Ionsá:rawe' ki' óksa'k wahentsiahsherón:ni'
he arrived home just right away he fixed the fish

tánon' wahentsiakerí:tahwe'. Tsi nahótsiarihse'
and he fried the fish as his fish was fried

ki' kí:ken wahén:ron', "To ionkiatén:ro'
just this he said to my friend

rinontsianontén:ra."
I bring fish for him to eat

the more surprised to see them all together in the same spot. He threw his fishline right in and caught all eight bullheads, then returned home to prepare the fish.

At home he cleaned and fried them and, when they were ready, he decided to take them over to his friend as a special treat.

My father was mighty pleased. They were really digging in when he asked his friend where he had found such beautiful fish.

"Why, right here," replied my uncle. "Early this morning I pulled up to your dock and threw my fish hook

Otsta' iá:ken' ne' tsi nontahatshennón:ni'
my gosh it seems that so he was happy

kí:ken rake'níha. O:nen iá:ken' tó:ske' tsi
this my father now it is said really that

rotikhwáten' wahori'wanón:tonhse' ne ronatén:ro',
they were digging in he asked him the they are friends

"Ka'" wahén:ron', "nón:we nontahsitsiénhawe'?"
where he said place did you get the fish

Kí:ken rakenonhá:'a wahén:ron',
this he is uncle to me he said,

"Satsiá:kta' orhon'kéhstsi takhrárho'. Tsi ki'
near your river early in the morning I pulled up at just

nón:we thí:ken iah wi' sótsi' teiohnó:tes. Thó
place there not so too is it deep there

iahonkwahrión:ti' wa'kahrióhkawine'. Thó," wahén:ron',
I threw in my fish hook I fished there he said

"ní:i-t- tsi kontí:teron' tó:wa' shí:ken ónhka'k
the way as they are placed as if someone

éh konwatí'teron' rotenahskwarákwen."
there he placed them he kept them as pets

into the shallows. These fish were just waiting for me, as if someone had set them in there as pets."

Wa!thohén:rehte'	iá:ken'	kí:ken	rake'níha
he burst out laughing	it is said	this	my father

tánon'	wahoiéshon'.	"I:'i,"	wahén:ron',	thí:ken
and	he smiled	I	he said	that

akitshenen'ó:kon'.	Tsiahiá:kshera	tsi	náhe'	thó
my pet	one week	ago		there

tekhé'teron'	í:'i	wakatenahskwarákwen."
I placed	I	I kept them as pets

My father burst out laughing. "These were my pets," he said. "I just set them in there a week ago."

Oróte' Karihwénhawe'

Sister Dorothy Ann Lazore

RAKSOTHA RAOKA:RA'

My Grandfather's Story

Wahón:nise', Ahkwesáhsne iá:ken' éh
Long ago at place of it is said there
partridge

nitiawén:'en ki':ken nahó:ten' kkaratón:ne'.
there it happened this what I am going to tell

Akohserá:ke éh niiawén:'en.
winter in there so it happened

Árok shiiotohétston ne "seaway"
not yet then it passed the Seaway

kawehnó:ton' she's thi ná:kon nekwá, kén'
islands stood then that under place just

nikawehnonhkwá:sa's. Raksótha raowenhkénha'
so islands small he to me grandfather to him used to belong

énska kén' nikawehnóhkwa'. Kanonhsó:tahkwe'
one small so island house stood

iá:ken', tekaronta'serónnion', tánon' thó she's
it is said log on top of log and there then

A long time ago, before the Seaway passed through the reserve of St. Regis, there were many little islands on the St. Lawrence River at the north end of the reserve. These little islands were privately owned and my grandfather was the owner of one tiny little island. It had a huge pine tree, a dock, and a little log cabin. This

nón:we na'tehatí:ta'skwe' ne tehonatstekawhenhátie'.
place so they used to stop the they were travelling

Sewatié:ren tóhka' nón:ta', sewatié:ren nek ne
sometimes a few days sometimes only

sewahsón:ta enhonnón:wete'.
one night they will sleep

Iatathróna' iahá:newe' o'karahsnéha',
they married there they evening in
to each other arrived

iatonhkariá:khe' tánon' tehotihwihshenhé:ion.
they are hungry and they are tired

Oksa'k ne rón:kwe wahatsenhón:ni', tánon' ne
Quickly the man he made sparks and the

iakón:kwe taiontáhsawen' wa'ekhón:ni'.
woman she started she prepared food.

O:nen ki' shishonahtá:'on, wá:rehre' ne
then just when they were full he thought

rón:kwe óksa'k ki' ná:'a ne' ienharáthen',
man quickly I suppose that up he will climb

was mostly used by fishermen who wanted to stay a few days on the river or by travellers who wished to rest, sometimes just overnight, and sometimes for a few days.

One cold winter evening a travelling couple arrived at the island, weary and hungry. The man immediately started to make a fire and the lady began preparing some meat to cook. They enjoyed a quiet supper, and soon after, the man went upstairs to sleep.

enhotá:wha'. Ok ne iakón:kwe, khé:ken ne'
he will sleep but the woman instead it is

tonsaiakohtárho' niá:re'. Kwáh ki' thí:ken
she cleaned up meantime Just then that

kén' nikarí:wes ó:nen tiok nahó:ten'
small so matter long now some thing

wa'akothón:te'ne'. Wa'akorihwaióha' oh nekén' kwáh nahó:ten',
she heard she wondered what ever what

sok ia'eiá:ken'ne', ia'tiontkahthonnióhnhwe'. Iáh ki' thé:nen'
then out she went she looked around not at all anything

tęiakotkáhthon. Tontaiontáweia'te'. Sok á:re'
did she see she came back in Then

saiakothón:te'ne', kwáh né:ne tiók na'kaia'tó:ten'
again she heard as if some such kind of body as

shitaiotská:honke'. O:nen se'kén wa'ako'nikonhraién:ta'ne'
it would be eating now as well she had her mind

tsi kanonhsohará:ke nontaiawenonhátie'. Skennen'ahsón:'a tsi
at on housetop it was coming slowly that

ia'ieráthen',
up she climbed

The lady began cleaning up the supper dishes and was just about finished when she heard a strange sound. She was puzzled and stepped outside to see what it was. She couldn't see anything, so she came back into the house, and went back about her cleaning. Again, she heard this strange sound. It sounded like some animal was gnawing on something. Just about then she realized it was coming

thó iá:ken' ki "ráhskahn" tho'wahrá:kon ne
there it is said that rahskahn he was meat eating the

rone'kénha'. Kwáh iá:ken' khe na'tontaieiá:ten'ne'
her late husband just it is said she fell back down

tsi nikanekó:tes tsi niió:re' tsi wa'ako-
that so ladder is long that so it is far that she

teronhiénhten', sok wa'tionráhtate' wa'onté:ko'.
became scared then she ran she fled

Owisa'kéhson' nia'etákhe', shakóhsere' ne
on ice here and there she ran along he chasing her the

"ráhskahn." Kwáh ki, iá:ken', ó:nen thó:ha
Even it is said now almost

ahshakohóntera'ne' ó:nen wa'onhsá:kaienhte'.
would he catch her now she sounded her mouth

Kaná:takon niió:re' iahonathón:te'ne', sok
village in so it is far there they heard then

from upstairs. It was like someone had thrown a pail of ice water on her, the way the hairs on her neck stood up. She slowly climbed the ladder and when she peeked into the room, she saw a "raskahn" eating the flesh from her husband's body. She became so frightened at what she saw, that she fell back down the length of the ladder, picked herself up and started to run, slipping and sliding across the ice!

The "raskahn" was right behind her when she gave a loud yell. The shout was so loud that they heard it miles away in the little village. They immediately

tontahsahkonaterahtá:na'.
they came to meet her

Sahákete' ki' ne "ráhskahn," kwáh
back he just the rahskahn just
turned

iá:ken' nek ne wahén:ron',
it is but this he said,
said

"Wesani'taní:tenre' tsi iáh tekonié:na."
S--- pitied you that not have I held you

left to rescue her, for when the people hear that particular kind of yell, they know that the person is in trouble. When they reached the lady, the "raskahn" just turned back, shrugged his bony shoulders and sinisterly said,
"You're darn lucky I didn't catch you."

A:nen Kaia'titáhkhe'

Annette Jacobs

OTHE:SERA
The Powder

Kí:ken kkaratón:ne' rakenonhá:'a
this I am going to tell my uncle

rakkaratón:ni tsi na'thokerón:nion'se'. Tsi
he has told me the story that a strange incident happened to him that

niwakénnhes kí:ken thó nihoia'tawén:'en.
during the summer this there so it happened to him

"Orhon'kéhstsi'," wahén:ron', "wa'katkétsko'
early in the morning he said I got up

ia'kiá:ken'ne' wá:kehre' enkhehnekanontén:ra' kí:ken
I went outside I thought I would water this

ohén:ton' tewaktsi'tsaiénthon. Kwáh," wahén:ron',
in front I had planted flowers just he said

"ó:nen iewakhnekonkiéhsere' wa'káttoke' tsi
now I was about to pour the water I noticed that

ok na'kaia'tó:ten' í:waks kí:ken tsi
some sort of animal it was eating this where

This is a story that my uncle related to me, about a strange incident that happened to him during the summer.

"Early one morning," he said, "I got up and went outside, planning to water the flowers I had planted in front of the house. Just as I was about to pour

waktsi'tsaienthó'hseron.
I had planted flowers

Oksa'k ó:ni' wa'kátttoke'
right also I noticed
away

tsi tsiki'nhontstókhi' wahonwahehtaká:ri'." Kwáh
that little blob-like they were destroy- just
creatures ing the garden

iá:ken' skanó:ronks ahontekhwí:sa' kí:ken
it is just about they would eat this
said it all up

rotsi'tsiaiénthon.
he had planted
flowers

Isi' na'ohahá:ti rén:teron' ronatén:ro'
over on the other he lives they are
there side of the friends
road

wahohró:ri' ne wahén:ron', "Thí:ken ohnenna'tá:ke
he told him this he said that on the potato

ronathe'serónkie's ne thó sá:ti."
they pour powder on this there you throw it

Thó ki' iá:ken' nahá:iere'. Orhon'ké:ne
that just they say he did it in the morning

the water, I noticed a particular kind of creature nibbling on all of my plants. Ants were destroying my garden, devouring everything."

A friend who lived across the road told him to pour a kind of powder on the root.

He did just that. The next morning he looked out

iá:ken'	ionsahatke'tó:ten'	kwáh	iá:ken'	
they say	he looked out again	just	it is said	

ronatenekó:tote'	kí:ken	tsiki'nhontsókhi'.	Nek
they had set up a ladder	this	little blob-like creatures	just

iá:ken'	kí:ken	rakenonhá:'a	ne	shotakiehsón:ton
they say	this	my uncle	this	he was smiling to himself

sótsi'	iá:ken'	wa'thonwaren'kén:ni'.
so much	it is said	had they tricked him

to see what had happened. Those ants had set up a ladder! My uncle could only smile to himself at how they had tricked him.

Oróte' Karihwénhawe'

Sister Dorothy Ann Lazore

RONTONHWENTSI:SAKS
The Expedition

Kí:ken	oká:ra'	né:ne	tó:ske'	kwáh
this	story	is of	truly	what

e' thó	niiawén:'en.	Raksótha	ne	kwáh	é'	thó
there	it happened	my grand-father	the	what		there

nihoia'tawén:'en.	1893	shiohserá:ten	wahonwa-
it happened to him		was the year	they were

htíhnha'ne'	ne	Hudson Bay Co,	raksótha	tánon'
hired by	the	Hudson Bay Co	my grand-father	and

áhsen	nihotate'kén:shen'	nahón:ne'	tehniíáhse
three	they are brothers	they should go	two men

nirihstí:sere's	nahshakotihahónnien'	tánon'
they drag steel	they will make the road for them	and

ahshakotihsnié:non'	nahatirihstí:sere'	kí:ken
they would help them	they would drag the steel	this

onhwéntsase'.	Othoré:ke	nón:we	niiawén:'en.
new land	at the cold	place	so it happened

This is a true story about my maternal grandfather. The story I am about to tell happened in the year 1893. My grandfather and his brothers were hired by the Hudson Bay Company as Indian guides for the two surveyors who were to chart the land in the Northwest Territory.

Raksótha Rowí Sohé:rase' ronwáiatskwe', tánon'
my grand- Louie Sohe:rase' he was called and
father

Sakó, Wíshe, tanon' Kanenrahtí:ron ronwatí-
Sako Mike and Kanenrahti:ron they were

iatskwe' ne rontate'ken'okón:'a. Kenkwitéhstsi'
called the they are brothers early spring

wahonhtén:ti' wahontonhwentsisákha', tióhton
they went away they went to look for new land nine

niwenhní:take karhakonhkó:wa rón:ne's. Oná:ke
months numbered in the forest they were walking in canoe

tánon' érhar iotikarenionhátie' ne raonawenshón:'a.
and dog they are bringing the their things

O:nen sha'tontahonahtentionhátie' nia'té:kon tsi
now as they were coming home many things that

nahotiia'tawénhseron'. Great Slave Lake konwá:iats
it happened to them Great Slave Lake it is called

tsi nón seréka' tahonatenonhianihtén:ni'.
at where almost tragic things happened to them

My grandfather's Indian name was Rowi Sohé:rase, and his brothers were Sakó, Wíshe, and Kanenrahtí:ron. The expedition started in the spring. They were in the wilderness for nine months with canoes, dogs, and dogsleds as their mode of transportation. They were on their return trip when they ran into tragic circumstances. The tragedy occurred in Great Slave Lake.

O:nen akohserá:ke ón:we' ioweiennatshá:ni
now mid winter it it was rough
arrived

tsi na'tkanien'kwataséhon', iáh thietsɔ:ken',
there it was a blizzard not was it clear
there any longer

wahontia'táhton'. O:nen ni' wahoná:karahwe'
they were lost now it darkness fell on them

wahontenaktón:ni'. Tsi wa'ɔrhen'ne' akwé
they made their beds at following day all

raona'tóhsera' óniehte' tioterhó:ron, soronhké:ne
their tent snow it covered barely

ón:ton' tahatiiá:ken'ne' tánon' ne raotitshé:nen'
can it they come out and the their animals

érhar wa'kontia'táhton'. Raonatenná:tshera' ó:nen
dog they were lost their food now

ehtá:ke ní:we' kháre' ó:nen iahóntshahte'.
low it is until now it was all gone

Tóhka' nón:ta' óniehte' khók rononnhéhkwen.
several day snow only they were staying
alive

Winter had set in. It started to snow. The storm became so ferocious and cruel that they could see only a few feet away, and as a result they became lost. They put up camp for the night. The next morning, their camp was completely covered with snow and they had to dig their way out. The storm lasted for days. They lost their dogs and were now walking and pulling their equipment. Their food was starting to dwindle and they were now on rations until finally they had nothing left to eat.

Skenén:'a ó:nen sénha' tsi rɔn:ne',
slowly now more so they walking

rontonhkária'ks, ratiwístos, tánon' tehotihwishen-
they were hungry they were and they were
cold

hé:ion. O:nen ni tó:ske' tsi tehoti'nikonhrahrí:'on.
tired now it is true that their minds are
broken

Ia'thotirihwaién:ta'se' tsi enhati'wahstará:ke'
they set the matter that they will draw lots

ónhka' tsi rónnhe' enhatátka'we', enhón:neke'
who that his life he will sacri- they will
fice himself eat it

tsi rónnhe' ne tóhsa' ahonnítheie', óh
that his life the not to for them how
to die

naiá:wen'ne' ronátia'ke ahonnónnheke'. Né:ne
can it be others they would the one
stay alive

kwáh ken' niehrá:'a tsi nihontate'kén:'a
that small so he is that they are brothers

For days they were surviving on eating snow. They were slowly and laboriously working their way back to the Hudson Bay Company fort. They were now starving, freezing, and getting weaker each day. They were desperate.

The six men decided to draw lots with matches. Whoever got the short match would be the one to sacrifice himself for food in order for the others to survive. Sakó, the youngest of the brothers, took

Sakó waha'wastará:ko' ne kén' nika'wastésha.
Sako he chose the stick the small so the stick is

Kwah í:ken tsi roti'nikonhráksens tánon'
very much so their minds were bad and

tehoti'nikonhrahrí:'on tsi wahoná:karahwe'.
their minds were broken as night came upon them

Tehniiáhse iatate'kén:'a ia'thotirihwaién:ta
two of them they are brothers they set the matter

tsi énska shé:kon enshiate'nién:ten'
that once again they will try

nahiatorátha' oskenón:ton. Tsi í:ne' tahonahsí:-
for them to go hunting caribou as they walk it crossed

tia'ke' wahkwari'tará:ken raia'tá:ke, wa'thá:ta'ne'
their feet white bear on his body he stood up

kí:ken ohkwá:ri tekeniawén:re' niwahsí:take
this bear twelve feet number

the short match. There was sadness and despair in the camp that night.

Two of the brothers decided to try once more to go out and hunt for caribou. As they were hunting, they tripped and fell over a white polar bear. The bear stood up. He was about twelve feet tall. When he

nihahnén:ies, wa'thatskárá'we' kwáh né:ne
so he was tall he opened his just like
mouth

o'tónhkwa' ne rahsá:kon. Tóhka nia'káienhte'
fire the in his several times number
mouth

nahonwarón:tate' tsi niió:re' iahrénheie'.
they shot him to so it is he died
far

Oksa'k sahiathroiá:na' tsi wa'konwário'
right they went back that they killed
away to tell it

ohkwá:ri. Ronatshennonnihátie' tsi wahoti'waraién:-
bear they were happy that they got meat

ta'ne' iáh ó:nen ne Sakó thahrénheie'.
not now the Sako will he die

Sakonwaia'tisákha' ne ohkwá:ri sakonwaia'ta-
they went back to the bear they could not
look for his body find the body

ióha', sok ná:'a akwé tioteniehtó:ron.
again then that all it was snow covered

opened his mouth, the inside of it looked like a ball of fire next to his huge white teeth. It took several shots to kill the bear. The two brothers were all excited. They quickly went back to the camp and happily reported to their comrades that they had killed a bear, and now Sakó would not have to be sacrificed.

By the time they got back to the spot where the bear had been killed, he was nowhere to be found, as the blinding snow storm had completely covered him up. The

Wahonnó'kwate' iáh tehotitshénrion- ase'kén
they dug not did they find it because

tioia'tataríhen ne ohkwá:ri wa'kawistaná:wen'
its body was warm the bear ice became damp

ne óniehte' kaia'tó:kon. Tewenhniserá:ke
the snow under its body two days number

ronnókwas ó:nen shihon'nikonhró:ktha' ó:nen
they were digging now as their minds were running out now

ní sakonwaia'tatshén:ri' ne ohkwá:ri.
this they found the body again the bear

Wa'konwaiénsehre' sok wahati'wá:rarihte'. Tewenhniserá:-
they skinned it then they cooked meat two days

ke ohnekákeri khok wahatihnekí:ra' thó ne'
broth only they drank then the

ó:nen wahati'wá:rake', akwé wahotinonhwákten'
now they ate meat all they were sick

heat from his body had melted the snow beneath him and buried him still deeper. After two days of digging and no sight of the bear they were about to give up when they finally found the bear. They skinned him and cooked the meat. The first two days they only drank the broth, then they ate the meat. In the meantime, Kanenrahtí:ron's toes were all frozen and he could no longer walk. One by one they started to get sick

sótsi' io'wahráre'sen tánon' sótsi' karí:wes
too meat is fat and too long matter

tsi náhe' tethonatská:honhkwe'. Kanenrahtí:ron
at time they were eating Kanenrahti:ron

rahiakwirá:ke wakanennió:kwanoste' iáh téshre's.
his toes on it froze not did he walk

O:nen ni wahón:newe' ne shakotiia'tí:saks
now this they arrived the they sought their bodies

nahonwatiia'takéhnha', ionsahonwatiia'ténhawe' tsi
they came to help them they took their bodies back to

nón thonatenatíson' ne Hudson Bay Company. Kaié:ri
where they settled the Hudson Bay Company four

nihá:ti iosnó:re' sahón:newe' tsi nón
of them it is fast they arrived back at where

ienakerénion' nón:kwe. Raksótha Rówi Shohé:rase',
various people live the people my grand-father Louie Shohe:rase'

from eating the bear meat. They eventually all became ill as the meat was too rich for them after not having any nourishment for days. Help came, but none too soon.

They were finally rescued. They were all taken to the Hudson Bay Company fort. Four of the men returned to civilization that winter; the four were

ro'kén:'a Sakó, ťanon' ne tehniiáhse
his Sakó and the two men
brother

niristí:sere sok ne Wíshe, ťánon' Kanenrahtí:ron,
they drag iron then the Mike and

khe ithne's sótsi' rotinonhwáktani'. Wa'thonwatíhsnie'
they too they were sick they looked after
remained them

ne kwáh skenén:'a sahiata'karí:tate'.
the just slowly they regained their health

Kanenrahtí:ron, serę́ka' tsi rónnhe' ia'thaioné:non'
Kanenrahti:ron almost as he lives he gave up

tetsá:ron wahonwahsí:nia'ke'.
both they cut his legs

E:so' wahatiié́sha' tsi ronahtentión:ne',
much they suffered as they were away

tiótkon ki iahatirihwaié́:rite' tsi naho:ten'
always then they finished their for what
task

ronathonkaiá:kon. Kí:ken ne tionathonwí:sen'
they hired them this the women
selves for

my grandfather, Rowí Sohé:rase', Sakó, the brother who was almost sacrificed, and the two surveyors. The other two brothers, Wíshe and Kanenrahtí:ron, had to stay behind at the Hudson Bay fort while they were slowly nursed back to health. Kanenrahtí:ron had to pay a great price for his part in the expedition, as he had to have both legs amputated.

After much hardship, their mission was

rotiniáhkhon onónha' ó:ni' wa'kontiié́sha'.
they are married they also suffered hardship

Ronaterihwasherón:ni ne:ne Hudson Bay Company tsi
they made an arrangement that Hudson Bay Company that

rotiniáhkhon enkonwatikária'kse' tsi nikarí:wes
they are married they will pay them as for time long

othore:ke iehón:ne's. Kí:ken ne Hudson Bay
at the cold they were there this the Hudson Bay

Company ó:nen kwáh kén' náhe' iáh the:nen'
Company now just a bit time not anything

tehshonwatiwennahrónkha' wahonte'nikonhrí:sa' tsi
they did not hear their voice again they made up their minds that

iáh tha'onsakonwatikária'kse' ne rotiniáhkhon.
not would they pay them again the they are married

Wahonní:ron', iáh ó:nen tha'onshakwakária'kse',
they said not now would they pay them

accomplished, charting the Northwest Territory. The wives of the men also went through great hardship. There was an agreement made with the Hudson Bay Company that as long as the explorers were away their pay would come regularly to their wives. In the meantime, the Hudson Bay Company had lost contact with the men and the Company decided to cut off the payments to the wives.

"ase'kén iá:kwehre' thonenhé:ion."
because we think they are dead

Taioti'nikɔn:ren'ne' tsi na'teioteñonhianʔhton
their minds fell that it was so terrible

nahɔ́:ten' wa'konwatihrɔ:ri'. Oh nenkontiié:re'
what they told them what will they do

ɔ́:nen wa'onátia'kse' tsi kontihwistatáhkwas.
now it was severed the they were taking money out

Akwé nieiotiwiraién:ton taiakotʔhsnie'ne'.
all they have children they should look after

Aksɔ́tha ʔhsen niiakowiraién:tahkwe' istén:'a
Grandma three she had that many mother
children

shiiewirá:'a. Kon'tátie' iakoió'te' tánon' tɔ:k
when she was a baby all day she is working and so

nitio'karáː:'on otsinéhtara iakoió'te' ská:ti ne
as the night beads she works one side of

ionhsi'tá:ke teiontatkarén:ron owirá:'a. Tsi
on her foot she is rocking baby what

They told the women they could no longer pay them as they thought the men had perished.

It was a horrible shock to the women to be told that their husbands were given up as dead and that their means of support was severed. They all had young children to support. My grandmother had three children to support; my mother was a mere babe in arms. Grandma had to work all day and late into the night, one foot rocking the cradle, while she did bead work. She would

nahó:ten' eniéhsa' kaio'tenhshera' teniontá:ton',
ever she will beadwork she will
finish exchange

atennáːtshera' tánon' ne karíːstakon nahó:ten'
food and the inside iron what

aionté:kate' nahotiia'tatarí:hen', iaken:'ak tsi
for her to for their bodies to barely to
burn keep warm

ronnónnhe'.
they live

Ontsharó:ko' tsi ó:nen sá:newe' ne
chattering for now they the
returned

iatate'kén:'a, Akwé ne rontátenonhkwe' tánon'
they are all the they are related and
brothers

ronatenro'shón:'a ronatshennón:ni ronatonnhahere'
their friends they are glad they are happy

tsi sá:newe' ne iatonhwentsí:saks.
that they the they search for
returned land

exchange the beadwork for food and fuel, barely staying alive.

What a happy day it was when the men returned home. All the relatives and friends were there to welcome the explorers back home again.

Wariso:se Kaierithon

Josephine Horne

TSITHA
The Bird

Ne iá:ken' kí:ken ranekénhteron'
this it is said this he is young

ionsahatáweia'te' tsi thonónhsote' wahori'wanón:-
he went back into his home at where his house stands he asked

tonhse' ne ro'nítha aón:ton' kén ne
the his father ? the

aho'seréhtani'. "I:kehre' akaterohrókha' kí:ken
would he lend it drags I want I would go watch this

teióia'aks."
it flickers

Wahén:ron' iá:ken' ne ro'nítha, "Wá:s,
he said they say the his father go ahead

nek ki' ná:'a ne enhsaten'nikón:raren'. Tóhsa'"
but just that the you will set your mind on it do not

wahén:ron', "nón:wa' enhse'niakenhtánion'."
he said this time will you speed around

Once a young boy returned home and asked his father whether he would be willing to lend him the family car, so that he could go to the movies. His father said,
"Go ahead, but take good care of it and don't go speeding around."

Sahén:ron' iá:ken' kí:ken ranekénhteron',
he said it is this he is young
back said

"Enkaten'nikón:raren'se'."
I shall set my mind on it

Orhon'ké:ne iá:ken' saharihwá:ronke' ne
in the morning it is he heard the
said

ro'níha ákte'k nón:we iehshohonwí:sere's tánon'
his every place he was driving and
father around

ákte'k ó:ni' nón:we ronwá:kens tethoke'tóhton.
every also place people were coming out
seeing him

Ohstón:ha iá:ken' ó:ni' tsi ní:iot nahorihwáksha'se'
a little it is also so it is he was angry
said

ne ro'níha. Thók shé' ní:iot tsi
the his the only so as
father

ronaterihwahsherón:ni tsi thók nón:we
they had made plans so just that place

"I'll be careful," answered the boy.

The next morning the father heard of his son's adventures during the previous evening. People had seen him driving all over. He was somewhat angry. They had agreed that he would only go to the movies. He said

ienhakwáthoʼ kí:ken teioiaʼáksne.
he will go this it flashes

Iáh ó:niʼ óksaʼk the tehá:wen kí
not also right not did he this
away speak

roʼníha. Tohkára' nón:ta' ontóhetsteʼ.
his several days it went by
father

Ronwaiaʼtanontaktónhne oʼkarahsnéha shonsá:raweʼ
Friday in the evening when he
arrived

ne roién:ʼa sahoriʼwanón:tonhseʼ ne roʼníha
the his he asked him again the his
son father

enhathón:tateʼ ken shé:kon ne aonsahoʼseréhtaniʼ.
will he be ? again the he would lend him
willing it drags

Thó kiʼ niió:reʼ ó:nen wahoriʼwanón:tonhseʼ
at that so it is now he asked him
far

ne roién:ʼa tó:skeʼ ken ki oh nahó:tenʼ
the his son it is ? this what thing
true

rarihwahrónkhaʼ.
he is hearing about

nothing, and several days passed.

The following Friday evening the son again returned home and again asked to borrow the car. At that point the father asked whether what he had heard were true.

Wahén:ron' iá:ken' ki roién:'a, "Tó:ka'."
he said they this his son I don't
say know

Sahén:ron' ne ro'níha, "Wa'kerihwá:ronke'
he said the his I heard
back father

thí tóhka' niwahshontá:te' tsi náhe'
that several night ago

kon'serehtanihén:ne' tsi sa'niaken'én:ne',
I lent you it drags that you went all
over the place

aktó:shon' iá:ken' nón:we nonkwehshón:'a
every other it is place people
place said

iesá:ken's tetisake'tóhton'."
they were you were appearing
seeing you from everywhere

Wahén:ron' iá:ken' kí:ken roién:'a,
he said it is this his son
said

"Hónhka' ne' ne rá:ton'?"
who was it who he is saying

Ranonhtonniónkwas iá:ken' kí:ken ro'níha
he was thinking it is this his father
said

His son told him that he did not know.

"I heard that several nights ago when I lent you the car, you drove around all over the place, and people saw you everywhere."

The son asked who had said such a thing.

thó niió:re' ó:nen iahén:ron', "Tsítha wahakhró:ri'."
there so it is far now he said there bird he told me

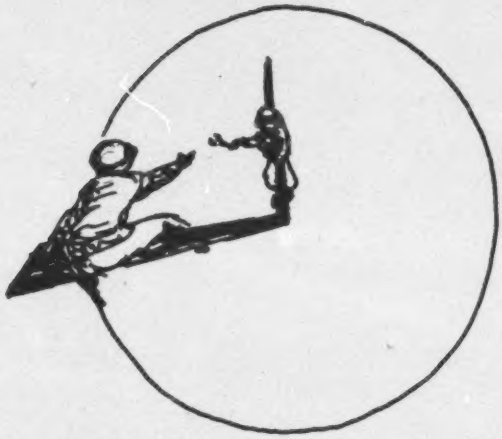
Ia'tehononhsonhtiia'konhátie' iá:ken' ki roienà:'a.
he was going into the other room it is said this his son

Kwáh ó:nen ranhotón:ne wahén:ron', "Ronó:wen kí'."
just now he was closing the door he said he lies just

"A bird told me," replied the father.
The son went into the next room, but just as he was closing the door, he said, "That bird sure knows how to lie, then."

Oróte' Karihwénhawe'

Sister Dorothy Ann Lazore



KA:R NAHSONTHEN

11:45 P.M.

Ká'tsi	ok	nón:we	kí:ken	kanón:no	karístatsi
some		place	this	New York City	ironwork

thotiió'tehkwe'	tóhka'	nihá:ti	kahnawakehró:non'
they were working	a few	of them	residents of the place at the rapids

tánon'	shaiá:ta	ne	ahkwesahshró:non'	ostón:ha
and	one man	the	resident of the place of partridge	a bit

tethona:kara's.	Shaiá:ta	ó:ni'	iá:ken'	ne
he was dark	one man	also	they say	the

rahón:tsi	skáthne	thonatoróhon	ronkwe:tase'.
he is black	together	they partnered	a new man

Ne	ki'	kí:ken	ahkwesahshró:non'	thé:nen'
Well	just	this	St. Regis man	something

ki'	ná:'a	iahori'wanón:tonhse'	aontahó:ion'	ne
I guess		he asked for	would he give him	the

There is this story of a few guys working on steel somewhere in New York City. A couple of them were from Caughnawaga, and one from St. Regis who was a bit on the dark side. A new guy was also working in the gang who was a black man.

The St. Regis man asked the black man to give him

rahón:tsi. Sok iá:ken' wahén:ron' tó:k
he is black then they say he said such

na'tehawennakaré:ni,
so his voice was loud,

"Niá:wen kí' ahsónthen."
Thanks midnight

Khé ki' niiohsnó:re' wa'tharihwaserá:ko' ne
right just as it is he answered back the
fast

rahón:tsi,
he is black

"Iáh tekarí:wa', ákta' ki'k ní:se' ne
not a matter near this yourself the

ká:r nahsónthen nihsia'tó:ten."
quarter midnight such you are
a kind of

something and as he was handed it, he said,
"Thanks, Midnight!" to which the black man promptly replied,
"You're welcome; you're pretty near quarter to midnight yourself!"

Konwatsi'tsaién:ni

Rita Phillips

TSIK A TSIK, TSIK A TSIK, TSIK A TSIK

Tsi niiǫhseres, iá:ken', kí:ken iatathrǫ́na'
At winter long it is said this they are married to each other

wahiatonhkária'ke', tánon' wahiatienhtǫ́:kten' ǫ́:ni'.
they two hungered and they two were out of wood too

Wahatateweiennén:ta'ne' ne rǫ́n:kwe ahatorátha',
he himself ready made the man for him to hunting go

tánon' wahshakohrǫ́:ri' ne rǫ́:ne' tǫ́hsa'
and he her told the his wife do not

aionté:ka'te' tsik énshrawe'.
for her it to burn cause until will back he come

Iáh teiakotahonhsatá:ton, kaní:io'k
Not did she her hears prick as soon as

iahaiá:ken'ne' sok wa'etsenhón:ni' tánon' sǫ́tsi'
out he went then she sparks made and too

One long and cold winter, a man and his wife ran out of food, and had very little firewood left. The husband got ready to go out on a hunt, and he told his wife not to make a fire and use up the wood until he returned with meat to cook.

Now the wife was very cold and very hungry. She did not listen to her husband, and instead started a fire the minute he left. She stood warming herself

ákta' niahá:'en' tsi iotékha' wa'onnihsnonhsǒtshi'
near she went at it burns she her finger scorched

Wa'tiakohén:rehte' ki' ná:'a tánon' wa'ako-
she yelled I suppose and she her

'tsí:reke' ne iehsnonhsá:ke. Tsi niió:re' tsi
finger sucked the her finger on As so it is far as

iontonhkária'ks, wa'akawé:ka'we' sekén ne
she hungry taste pleased her as well the

iehsnonhsá:ke tánon' wá:'eke', wá:'eke' ó:ni'
her finger on and she ate it she ate it also

ne ienentshá:ke, tánon' ne ieia'tá:ke, tánon'
the her arm on and the her body on and

ne iehsiná:ke, akwé:kon ne ionhsi'tá:ke.
the her leg on all the her feet on

Kwáh iá:ken' wa'ako'tsirékhon' ne ionhiakwirá:ke.
Even it is said she sucked the her toes on

O:nen ki iá:ken' kwáh iah thé:nen'
Now this it is said just not anything

tetsako'wá:rare', tánon' shé:kon niiontonhkária'ks
meat on her and still so she hungered

next to the fire, when she accidentally burned her finger. "Aki:'i," she yelled and stuck her finger in her mouth to try and ease the pain. She was so hungry that she discovered her burned finger tasted good, so she nibbled at it until she had eaten it all up. Then she burned her hand, and ate it, burned her arms and ate them, burned her body and ate it, burned her legs and ate them, even burned her toes and sucked and sucked on them! The lady ate herself all up, and did not have a speck of meat left on her

sok ia'eiá:ken'ne' wahonwaia'tisákha' ne ró:ne'.
then out she went she his body seek- the he is
ing went married

Ne sekén ne ó:ia' nikawennó:ten tsi
The as well the other kind of sound as

wa'onhtén:ti'. Tsi ní:iot ne wa'ohstien'tá:kahre',
she walked so as it is the noisy bones

"tsik a tsik, tsik a tsik, tsik a tsik."

Wa'tharáhtate' iá:ken'ne' raotshé:nen'
he ran it was said his pet

érhar wahohroriá:na' tsi na'akoiá:tawen' ne
dog he him to tell that what to her the
went body happened

ró:ne'. Tánon' ó:nen ó:ni' iahothón:te'ne'
he is and now also it to his ears
married came

"tsik a tsik, tsik a tsik, tsik a tsik,"

taiohstien'takaré:re', sok iá:ken' wahaté:ko'.
noisy bones coming then it is said he fled.

bones. She made the wierdest kind of noise when she moved, like a pile of rattling bones, "chick a chick, chick a chick, chick a chick."

Even after eating herself all up, she was still hungry, so she went out looking for her husband. In the meantime, the man's dog went and found his master and told him what had happened to his wife. Just then the husband heard a faint sound in the distance, "chick a chick, chick a chick, chick a chick." He knew what it was and he started running.

Iahá:rawe' kí:ken tsi ní:iot ne a'é:ren
there he arrived this at as it is the over

ní:wa' ioká:ronte' tánon' khe ieiotiá:kton.
big it hole and there it itself cut off

O:nen ki wá:rehre' oh nenhá:iere' ne
now this he thought what way the

tahiá:ia'ke'. O:nen ó:ni' wahatkáhtho' ken'
for him to cross now also he saw it small

nikanónhsa' tkanónhsote'. Tho niahá:re' tánon'
such a house there house standing There there he went and

iahahnhonhtíshon'.
he door shook

Tahahnhotón:ko' rokstén:ha ken'k nihahnén:ies,
he door opened he is old just so he is tall

Wahori'wanón:tonhse' ne rón:kwe ahoié:nawa'se'
he him asked the man for him to him help

tahiá:ia'ke'.
for him to cross there

After running for some time, he came to a huge canyon. He ran along the edge of it trying to figure how he was going to cross, when he saw a little house in the distance. He ran up to it and knocked hard on the door.

A little old man answered. He asked him to help him cross the huge canyon, and the old man agreed, but

Wahén:ron' ne rokstén:ha, "Thí kawenní:io'
he said the he is old this word is good

entá:'on ki' niáhkwe' enhsahiákha' tánon'
it will be just meantime you will and
necessary berry pick

enhsanitsatorátha' tánon' kén:'en nentéhshawe'."
will you fish to and here will you bring
hunt go

Thó ki' nahá:iere' ne rón:kwe. Wa'thosterîhen'
there just there he the man he hurried
went

ki' ná:'a, ó:nen she'á:re' sahothón:te'ne'
I suppose now again again to his
ears it came

"tsik a tsik, tsik a tsik, tsik a tsik" taiohstien'takaré:re'.
noisy bones coming

Tahó:ion' ne káhi, tánon' ne kéntson,
he him the fruit and the fish
gave

sok ne rokstén:ha wa'tatia'karatirón:ten' tánon'
then the he is old he his body stretched and

told him, "First you must pick me some berries and catch me some fish." The man raced around picking berries and catching fish, and in no time at all he had a big basket of berries and a long string of fish. Again, in the distance, he heard the strange sound coming closer, "chick a chick, chick a chick, chick a chick." He ran even faster back to the house.

The little man said, "Come with me." They stood at the edge of the canyon. The little man stretched

wahatatia'tahnĺ:rate', sok ŕaia'tá:ke wahahtén:ti'
he his body hard made then his body on he went

ne rón:kwe wa'thaiá:ia'ke'. Iahá:rawe' ki
the man he crossed he arrived that

ne ísi' nekwá ne rón:kwe, ok ná:'a ne
the over there place the man then the

rokstén:ha sahatatáhsthohte' tánon' kanónhskon
he is old back he himself small made and house in

nionsá:re'.
there back he went

Ken'k nikarĺ:wes kanónhskon iéshre's, sok
just a little so matter long house in there back he went then

wahothón:te'ne' "tsik a tsik, tsik a tsik, tsik a tsik."
it to his ears came

Aktóntie' nontaiawenonhátie'. Kháre' ó:nen kwáh
closer it was coming sudden now just

himself and made himself hard and stiff, so that the man and his dog were able to walk on his back and get safely to the other side. Then, the little old man made himself normal and went back into his house.

A short time later, the little man heard a weird sound in the distance, getting louder and louder! "Chick a chick, chick a chick, chick a chick." Finally the sound was right outside his door. There was a loud

átste tho taiorá:kahre'. Iahahnhotón:ko'. Thó
outside there there noise He door opened there

í:tsete' kí:ken iakón:kwe iah thé:nen'
she this lady not anything
standing

teiako'wá:rare'.
meat on her

Wa'í:ron' "Taki'terónhna' ísi' nekwá."
she said place me over there

Wahén:ron' ne rokstén:ha "Thí kawennî:io',
he said the he is old that good word

entá:'on ki' niáhkwe' enhsahiákha' tánon'
it will be just meantime will you and
necessary berry pick

enhsanitsatorátha' tánon' kén:'en nentéhshawe'."
will you fish to and here will you bring
hunt go them

Iah teiakothontá:ton, wa'í:ron', "Iah
not did it to her come she said not

tewakenáktote' kwáh óksa'k taki'terónhna'."
does place stand just fast place me there
for me

pounding on the door, and when he opened it, there stood the lady without a speck of meat on her bones.

She demanded, "Take me across the canyon." The little old man agreed, but told her,

"First you must pick me some berries and catch me some fish."

"I have no time," she said, "Take me across immediately!" she angrily answered him.

Sok ki ne rokstén:ha wa'thatia'karatirón:ten'
Then this the he is old he his body stretched

tánon' raia'tá:ke wa'onhtén:ti' ne iakón:kwe,
and his body on she walked the lady

nek tsi iah tieiá:ko ne ísi' nekwá, sótsi'
but not did she go the over there too

wahatatia'tahnhétskwahte', wa'ekháhen', tánon'
he his body soft made she slipped and

ia'eiá:ten'ne'. Iáh ne wén:ton ónhka'
down her body dropped Not ever anyone

teskonwawennahrón:ken.
again one her voice heard

Shatatáhsthohte' ne rokstén:ha tánon'
back he his body small made the he is old and

kanónhskon nionsá:re'.
house in there back he went

The little man said, "Come with me." They stood at the edge of the canyon. He stretched himself right over the canyon and the lady started walking across his back, slipping and sliding, because instead of making himself hard and rigid, he made himself soft and flexible. The lady lost her balance and fell right to the bottom of the canyon. She was never heard of again.

The man and his dog lived very happily on the other side of the canyon.

A:nen Kaia'titáhkhe'

Annette Jacobs

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IAH TEHOTEWEN:NARA

The Disobedient Youth

Iekaratónhkhwa' tsi kí:ken kén' nithoión:ha
it is told that this small he is aged

onkwehón:we raon'eskwaníhahkwe' iotahsontatíhen
real person he used to like middle of night

shé:kon ahoiakenhatié:seke' tsi ní:kon
still he would be out that time

ienhaiá:ken'ne' eniaí:ron' ne ro'nisténha,
he goes out she will say the his mother

"Tóhsa' sasa'nikónhrhen ohén:ton' ahsónthen
do not set out your mind before midnight

tontasahtén:ti' ase'kén nó:nen enwatóhetste'
to return home because when it will pass

ne' thó nitsohwistá:'e nek ne iáh
at this as is strikes metal just not

tekon'tkonhserí:io teskón:ne's."
is spirit good they are around

It is said that there was this Indian youth who liked to go out till after midnight. Every time he left the house his mother would say,

"Don't forget to be home before midnight, because after this hour there is nothing but evil spirits outdoors."

Tia'tewahsǫ́n:take ne kę́n' nithoiǫ́n:ha
night after night the small he is aged

enharhá:ratste' tsi iohsnǫ́:re' ę́nshrawe'. Nek
he will promise that it is fast he will but
come back

ki' tsi tiǫ́tkon sho'nikǫ́nhrhens iahatkáhtho'
just because always he puts his he would look
mind back there

to nitsohwistá:'e nǫ́:nen ne rontenro'shǫ́n:'a
how many it strikes when the they are friends
metal

tánon' raotihwá:tsire' enthontáhsawen' kakarí:io's
and their family they will start good stories

tahontatkaratǫ́n:hahse'. Iotká:te iotkarátteron's.
they tell one another often scarey stories

Kí:ken wahsontá:te iahatkáhtho' karahkwaka'-
this night he looked clock

iǫ́n:tha'. Tontahani'tsónhkwahkwe' ionsahaiakę́nhstahkwe'
he jumped up he ran back out

ase'kę́n ǫ́:nen tękeni tetsohwistá:'e. Iohsontáhskats
because now two it strikes beautiful
metal night

Night after night the youth would promise to get home early, but he always lost track of time when his friends and family started to tell one another good stories, often scarey ones.

One night he looked at the clock and saw that it was two o'clock, so he jumped up and left the house. It was a beautiful moonlit night, so he was not frightened.

ahson'thénhka' iorá'hkote' iá'h othé:non tehohte-
moon is out moon not anything is he

ron'nî:sere'. Onhka'k wahshakó:ken' taiakawenon-
frightened of someone he saw her she is coming

hátie' tsi niahawenonhátie'. Tsi ó:nen á'kta'
toward where he was going when now near

wá:'onwe' tsakothonwî:sen' wa'î:ron,
she arrived she is feminine she said

"Kwé, iohsontá'hskats wáhi'. Ka' wáhse'?"
hello beautiful night isn't it where are you going

"Sonkwahtentionhátie'," tahén:ron'.
I am going back home he replied

"Niiohsontá'hskats á'nio ostón:ha tiahtén:ti,"
such a beautiful night let's a little we could walk

wa'kén:ron'. Tahén:ron',
she said he replied

"A:ke iá'h thá'on:ton' ase'kén sók na:'a
oh not is it possible as already

He saw someone come toward him and, as they got close, he saw that it was a girl. She said,

"Hello, isn't it a beautiful night? Where are you going?"

"I'm on my way home," he said.

"It's such a beautiful night, let's take a walk," she said.

"Oh no, I can't. I'm already late going home," he replied.

ohná:ken' í:ke' tsi sonkwahtentionhátie'."
late I am going that I am returning home

Takén:ron', ne tsothonwí:sen',
she replied the she is feminine

"Enskon'terónhna'." Skáthne i:ne' tsi
I will walk you home together they went to

ó:nen iahá:newe' ate'én:rakon wa'kén:ron',
now they got to in the yard she said

"Anio tsi iakennekeraientáhkhwa' ietiátien'
let's in hay loft we sit

tánon' enteniká:raton'. Iáhse' thaiesaná:khwahse'
and we will tell stories not so she could get angry at you

ase'kén ó:nense' tsí:sa."
because already you are back

Iahiatáweia'te'. Kanekó:tote' ontkáhtho',
they two entered ladder she saw

wa'kén:ron',
she said

The girl said,
"I'll walk you home." They walked together and when they got to his yard, she said,
"Let's go and sit in the hayloft and talk. Your mother can't get angry at you, after all you are already home."
The two of them entered and she saw a ladder. She

"Anio ietenirá́then a' ká́ts ɾ́:se' ɾ́shent,"
let's we two go up o come on you go first

nek ki' tsi ne ranekénhteron' wahén:ron',
but the young man he said

"I:se' ɾ́shent," sók kí tontá́hsawen'
you you go first so then she started

akará́then'. Sha'tekanekotɾ́:hen shá́he' ó:nen
for her to climb up half way up the ladder she was going now

teka'nhia:ronhwe' iahaié:na' wahathon'kwá́weron'
rod across it he touched he looked up

ó:nen wahatká́htho' tsi iá́h tha'tewahsɾ́:tonte'
now he looked that not did she have feet

teiotshinarén:tonte'. Tsi niió:re' tsi
she had hoofs so it is far that

wahoteronhiéńhten' takaiaké́n:seron' ne raoká:ra'
he got frightened they came out the his eyes

said,

"Let's go up there. Ah come on, you go up first." But the young man said,

"No, you go first." So she started to climb the ladder. When she was half way up, he started to climb. As he touched the rung, he looked up and saw that the girl did not have feet but heavy hoofs. He was so frightened that his eyes bulged out of their sockets.

tánon' tehohenrehtá:ne' raotinónhskon nionsa-
and he screaming in their home he went

hatákhe' iowennatshá:ni wá:ton,
running harsh voice it says

"Wesatera'swí:iohste' tsi iáhten í:se'
your luck is good that not you

tesahén:ton ase'kén tóka' aesahén:ton' iaonsakon-
have you gone first because if you would have gone first I would

ia'ténha' tsi nén:we'."
have taken you away till ever

Shé:kon na'tehohenréhtha' wahonwaié:na' ne
still he screaming so she held him the

ro'nisténha tánon' wa'í:ron',
his mother and she said

"E:so' ó:nen konhró:ri tsi iáh
much now I have told you that not

He went running into their home, with a harsh voice saying,

"You are very fortunate that you didn't go up first, for had you, I would have taken you away with me."

Still screaming, he was held by his mother, who said,

"I have told you many times that evil spirits

tekontkonhserí:io tiótkon ionatahsetonhátie's
is the spirit good always they are lurking

nahsonthenhnéhshon'."
in the night

are always lurking in the night."

Rake'níha rakkaratón:ni
my father he has told me

Niioronhiá:'a
Mae Montour

TEHOSTERIHENHSERE'
He Is in a Hurry

Kiótkon	iá:ken'	kí:ken	rón:kwe	énhtsken'
always	they say	this	man	you will see him

ro'thahitá'hkhe'.	Sawátis	ronwá:iats.	Kiótkon	
he is walking along the road	John	he is called	always	

ó:ni'	io'shá'tste'	tsi	rostorónkie'.	Tsi	nón:we
also	it was fast	that	he was rushing	any	place

ién:re'	ó:nenk	iá:ken'	tsi	enhathahíta'.	Iáh
he walks	no matter	they say	there	he will walk	not

shé's	iá:ken'	tha'tahatate'nikonhá:ren'	ne		
then	they say	would he trouble his mind	the		

ahréhsake'	ken	ne	hónhka'k	ken	ahonwaia'títa'.
for him to look	for	the	someone	there	he would give him a ride

Tha'kakié:ro'k	ki'	iá:ken'	hónhka'k
suddenly	just	they say	someone

You can always see a fellow walking along the road. John is his name. He always seems to be rushing, but wherever he goes, he goes on foot. He would never put himself to the trouble of finding a ride.

One time, they say, someone came driving along.

tahohonwĭ:sere'.
he came by car

Wa'thá:ta'ne'
he stopped

wá:rehre'
he thought

enhoia'tĭta'.
he will give
him a ride

Wa'thanhohǫ́n:ti'
he opened the
door

iá:ken'
they
say

ne
this

Sawátis.
John

Iáh
not

ki'
just

tehawé:ren
he thinks

ratĭta.
he gets in

Wahén:ron'
he said

iá:ken'
they
say

kĭ:ken
this

tsi
the

nikáːien'
so it
lies

roia'tita'áhne',
he was going to
give him a ride

"Ka'
where

wáhse'?"
are you
going

Wahén:ron'
he said

iá:ken'
they
say

ne
this

Sawátis,
John

"Tekahson'kahró:rens."
to Hogansburg (split planks)

"Enkonia'tĭta'
shall I give
you a lift

katĭ'
then

ken?"
?

The driver stopped, thinking he would give this hurried man a lift. John opened the door, but never thought of getting in.

The driver asked, "Where are you going?"

John replied, "To Hogansburg."

"Would you like a ride then?"

Sahén:ron' iá:ken' ne Sawátis, "Iáhten,
he said they this John not at all,
back say

tewaksterihénhsere'." Ok ná' iá:ken' ó:ni'
I'm in a hurry then it also
seems

sahanhóhaienhte'.
he closed the
door again

"Oh, no," replied John. I'm in a hurry."
Then, it seems, he just closed the door and rushed off.

Oróte' Karihwénhawe'

Sister Dorothy Ann Lazore

IAH TESHATA:TI'
Silence

O:nen	kwáh	kén'	náhe'	kiotáhsawen	ki
now	just	a bit	ago	it started	this

onkwehón:we	ronhténkie's.	Okia'ke	ákte'k	nón:we
original people	they would leave	some	several	places

iehshotiio'tákie's.	Ronekiohkowá:nen	ó:ni'	ákte'k
they were working	they were a large group	also	other

nón:we	iehonwanatenniéhtha'	ne	ahonterihwaienstá:na'.
places	they were sent to	the	for them to go to school

Okia'ke	iá:ken'	kí:ken	onkwehón:we	enshón:newe'
several	it is said	this	original people	they would come back

ne	onkwehonwé:ke	kwáh	se's	iá:ken'	iáh
the	Indian	just	then	it is said	not

thé:nen'	tehshonhrónkha'	ne	onkwehonwehnéha'.
anything	would they know how to say	the	the way of the original people

Kwáh	iá:ken'	ó:ni'	ókia'ke	tohkára'k
just	it is said	also	several	a few

Not too long ago people began to leave the reserve to work or to go to school. When they would come back, they would have forgotten how to speak Mohawk. After

niiohserá:ke, tó:wa' ó:ni' tohkára'k
years maybe also several

niwenhní:take ronahténkion' nek she's ne
months they have gone but then the

shatikwáthos tsi nón:we nihatí:teron'.
they would return at the place where they live

Tenhshontátken' iá:ken' ne ronatenro'shón:'a
they would meet it is said the they are friends

ne onkwehonwé:ke kwáh she's iá:ken' iáh
the original people just then it is said not

tha'taontahontá:ti' ne onkwehonwehnéha'. Kwáh
did they speak a word the way of the original people just

she's iá:ken' ó:ni' ókia'ke thihonnéhtha'.
then it is said also several they would do it on purpose

Shaiá:ta iá:ken' kí:ken onkwehón:we
one man it is said this original person

iahonwaia'ténhawe' tsi iakenheion'taientáhkhwa'.
they took him to the hospital

several years or even several months they would return home for a visit. When they met up with their Mohawk friends, they would not be able to speak a word of Mohawk. They say some did it on purpose.

It seems that they had to take one fellow to the

Wahonwahnia'sakwé:taren' iá:ken' ohén:ton tsi
they operated on his throat it is said before so

niió:re' tontahonwáhtka'we'. Tontahonwen'teróhna'
as it is far they let him go back home they brought him back

ne onkwehonwé:ke. Tonsahontátken' ne ronatenro'shon:'a.
the place of the original men they met again the they are friends

Tsi iahonwawén:nara'ne' nia'té:kon wahonwari'wa-
as they spoke to him a lot of things they asked

nontennión:hahse' tho niió:re' iá:ken' ó:nen
him there as it is far it is said now

iahónttoke', kwáh iá:ken' ne' kí:ken ronatén:ro'
they noticed just it is said it is this their friend

iah teshatá:ti'.
not does he speak anymore

hospital. Before he could come home, they operated on his throat. After he returned to the reserve, he met up with his friends, who asked him all kinds of questions. It was then that they noticed that he could not speak Mohawk. In fact, he could not speak at all.

Oróte' Karihwénhawe'

Sister Dorothy Ann Lazore

IEHATIIEN:TERE'SKWE'
Prophesy

Ne	khok	ki'	niwakkáː raien'	rake'nĩha
the	and	just	so he has told me	my father

tsi	oh	nahõː ten'	rakaratõnhkhwahkwe'	ken'
that	what	thing	he used to relate	then

shiiakwaksáː'a	né:ne	rotikstohokon'kénha'	né:ne
when we were small	which	they were old	which

iehatiién:tere'skwe'	tsi	niiawénhshere'	rontõnhahkwe'
they used to predict	as	so it was happening	they used to say

táː we'	nenhnĩsera'	ensewatkáhtho'	kĩː ken
it is coming	the days	you will see	this

kaniataratátie'	enkontohétstake'	katsi'noniowáː nen's
along the river	they will pass	large insects

né:ne	iáh	nonwén:ton	tesewatkáhthon	ok	õː ni'
which	not	ever	have you seen	only	also

ne	karonhia'kéhshon'	enkontĩtie'	sekén	ne
the	along the sky	they will fly	also	these

My father used to tell us, when we were small, what the old people had predicted. They used to say that the day was coming when strange insects would pass by along the river, and that they would fly through the skies, killing many people.

katsi'noniowá:nen's é:so' nón:ɬwe eniakório'.
large insects many people they will kill them

On:wa' ki' wenhniserá:te' kerihwaién:tere's
today just this day stories I know

oh nahó:ten' ratí:ton'. Ne kí:ken kén'
what thing they mean the this this

nón:we nikaná·taien' tenwatté:ni' iáh kahnawá:ɬe
place so the town lies it will change not Caughnawaga (rapids place)

thenskénhake'. Iáh ó:ni' onkwehonwehnéha'
will it live again not also original people

thenhshako'nikonhrotákwen iáh ó:ni' ónhka'
will it confuse one's mind not also anyone

thaonsaiontatíhseke' nonkwawén:na' enionkwatewennáhton'se'
will they speak our language will we lose our word

ok ó:ni' nonkwaianerénhshera' tenwatté:ni'.
and also our law will it change

O:nen ki' tiotáhsawen tsi teiottenionhátie'.
now even it has begun that it is changing

Now, today, I understand what they meant by these stories. This very place will change. It will no longer be the Caughnawaga we know. We Indians will no longer speak our language, and, along with our words, we will lose our law. Already we can see this. The white man's

Ne sewatkwénie's ne ratihnara'kenhnéha'.
the it takes over the white man's way.

I:'i wakhiá:ton.
I I wrote this

A:nen Karonhiahén:te' Sky
Ann Before the Skies

Rówi Shohé:rese' rake'nihkénha' ne
Louie my late father he

rakkaratónhkhwahkwe'.
he used to tell me

way is taking over.
This was told by Ann Sky, who heard it from her father, Louie Shohé:rese'.

(Orote' Karihwenhawe')
Sister Dorothy Ann Lazore

KAHNAWA:KE AOKA:RA'
The Story of Caughnawaga

Tóka'	iá:ia'k	- iawén:re'	tewen'niáwe'	
about	six	teen	hundred	

tánon'	iá:ia'k	-niwáhsen	tsá:ta	shiiohserá:te'
and	six	ty	seven	such was the year

tohkára'	nikahwatsí:rake	onkwehón:we	
a few	families	original people	

wahonhtená:taien'	ákta'	kenhtá:ke	tsi	
they towned	near	La Prairie	to	

kaniataratátie'.	Tóka'	iá:ia'k	- iawén:re'	
along the river	about	six	teen	

tewen'niáwe'	tánon'	tsá:ta	- niwáhsen	shi-
hundred	and	seven	ty	such

iohserá:te'	wa'thoná:tahkwe'	kén:'en,	kahnawá:ke
was the year	they moved	here	Caughnawaga

wahóntien'.
they sat

Tóka'	iá:ia'k	máir	tsi	nikaná:tes	tánon'
about	six	miles	as	so the settle- ment is long	and

About 1667 some Mohawk families settled near La Prairie by the rapids of the St. Lawrence River. In 1670 they moved to their present location but kept the name kahnawa:ke, which means "by the rapids."

kaié:ri máir na'tekanataká:ron. Tóka' wísk-
four miles so the settlement about fif-
is wide

niwáhsen tewen'niáwe' niiá:kon ié:teron'.
ty hundred of them they live here

Skaniatará:ti othoré:ke neká:ti, kenhtá:ke ná:kon
beyond the river at the cold the side La Prairie under (east)

neká:ti, St. Isidore tánon' St. Constant éntie
the side and south

neká:ti sharhé:'on é:neken neká:ti. Akta' ne
the side Chateauguay west the side near the

kahnawá:ke ne tiohtiá:ke. Tewáhsen wísk mínit
Caughnawaga the Montreal twenty five minutes

iá:ionwe' aiakohonwí:sere'. Tiohtiá:ke ne kwáh
for one for one to drive Montreal the most
to arrive

tkanatowá:nen ne koráhne neká:ti.
the town is large the govern-ment side

Kén' nikanatá:'a ne kahnawá:ke. Thó:ha
like a small city Caughnawaga most

The reserve covers about twenty-four square miles and has a population of five thousand. The St. Lawrence River and the city of Lachine are to the north, to the east is the city of La Prairie, to the south is the city of St. Isidore, and to the west, the city of Chateauguay. Caughnawaga is only nine miles, or approximately twenty-five minutes' drive by car from Montreal, Canada's largest city.

Caughnawaga is urban in character. Most buildings

akwé:kon ne kahwá:tsire' rotinónhsote'. Otia'ke
all the family their house some
stands

ne raotinónhsa' ó:nen tiotí:ion ne tsi
the their house now on the the there
sides

otstén:ra' wátston tho ni tsi ronón:nihskwe'
stone it was there the as they used to
used build

norihwaká:ion'. Otia'ke ó:nen énska tewen'niáwe'
the thing is some now one hundred
old

tánon' wisk - niwáhsen niiohserá:ke tsi náhe'
and five tens so many years so it goes

tkáhson'. Teionáktane' ne raotinónhsa' ne
there it two places the their house the
is

ronón:ni' ó:nen tsi ki' ní:iot ne ronátia'ke
they have now as just as it is the other
built

tsi rotinonhsó:ton ne koráhne neká. Tsi
as their kind of the govern- side at
house ment

iakenheion'taientáhkhwa' ne kwáh tkanonhsowá:nen
they use it to lay the dead the most large building

are single family dwellings. The very old homes are made of stone, and the owners proudly informed me that they are about one hundred fifty years old. The other houses are similar to the newer ones built throughout Canada. The largest building is the three story Kateri Memorial Hospital.

Tsi tenhsatstekáhwha' tsi kanatakwe'niió:ke
as you will travel at the main part of town

ne kí:ken enhsatkáhtho' : tsi iontenhninón:tha',
the this will you see where one sells things

tsi ionterihstahninón:tha', iah tha'tekaiahsonthá:ke
where one sells iron not does one make the sign of the cross

ionterennaientáhkhwa', tsi ratitsenhaientáhkhwa',
one uses it to pray where they use it to lay sparks

tsi ratirihtón:ke, tsi ron'swáhtha', tsi
where the place of the police where they extinguish where

teiontska'hónhkhwa', tsi ionteiennahninón:tha',
one uses it to eat where one sells oil

karonhianónnha' ionterihwaienstáhkhwa'.
she watches the sky one uses it to lay words.

Tsi tiotierénhton enhsatkáhtho'
at first will you see

kana'tsheraktátie', tsi iaken-
along the canal where the

heion'taientáhkhwa', tsi shakotitsên:tha',
hospital where they heal them

As you travel along the main highway, you will see signs such as these: store, hardware, United Church, Iroquois Council Office, Police Department, Fire Department, restaurant, garage, and the Karonhianonnha' School.

Along the old main highway, these signs greet you:

Katerí Ionterihwaienstáhkhwa', tekaiahsontha:ke
Kateri one uses it to lay words one signs the cross

ionterennaientáhkhwa', tsi ienohare'táhkhwa'
one uses it to pray where one uses it to wash

tehatatié:nas Billy Two-Rivers rao:wen, tánon'
he wrestles it is his and

tsi iehiatonhseratahkwáhtha'. Nia'tekanónhsake
where one uses it to pick up written matter so many buildings

kanonhsó:ten.
buildings stand

Tiótkon teiotiweiennharà:'on ne kawennanó:ron'
always they are busy the dear word

tsi ionterihwaienstáhkhwa' né:ne kén'
at they use it to lay words which just

nihonnà:sa' ratiksa'okón:'a ronteweiénstha'.
they are new children they learn

Katerí tsi ionterihwaienstáhkhwa' ne ne' ne
Kateri where they use it to lay words

Kateri Memorial Hospital, Clinic, Kateri School, St. Francis Xavier Catholic Church, Billy Two-Rivers' laundromat, and the Post Office.

Caughnawaga is always humming with activity. The children, in three schools, Kawennanó:ron Nursery and Kindergarten, Kateri with grades one to three, and

tiotierénhton tsi niió:re' ne ahsénhaton
first so so it is far the third

tánon' karonhianónnha' kaierîhaton tsi niió:re'
and she watches the sky fourth so as it is far

iahiá:khaton ronteweiénstha'. Akwé:kon
sixth they are learning all

ronteweiénstha' ahontá:ti' tánon' ahonterennó:ten',
they are learning for them to speak and for them to sing

tiorhén:sha', o'seronni'kéha' tanon' onkwehonwehnéha'.
British the way of the axe makers and the way of the original people

Kaié:ri tewen'niáwe' nihá:ti iehonterihwaiénstha'
four hundred of them they cause words to lay there

sharhé:'on. Tsá:ta nikahiá:ton' tsi niió:re'
Chateauguay seven -th so as it is far

enska-iawén:re' thonwatirihonnién:ni. Otia'ke
one teen they make words for them there some

onkwehonwehnéha' ronteweiénstha' akté:shon' ó:ni'
in the way of the original people they learn all over also

Karonhianonnha' with grades four through six, are busy learning to speak and to sing in English, French, and Mohawk. Four hundred pupils attend H. Billings High School in Chateauguay. They study there from grades seven to eleven. Other young people study in various

nón:we nithotiión:sa iehonterihwaiénstha'.
place they are young they cause words to lay there

Otia'ke ó:ni' "Manitou College" iehón:ne's.
others also they go there

Tiótkon nia'té:kon ronaterihwahtentié:ton
always many things they are starting matters

ne ratinákere' ne ratiksa'okón:'a raoterihwá:ke.
the they live the children on their behalf

Tóhka' niiohserá:ke tsi náhe' rotinonhsíson
several years ago they finished a building

ne ratiksa'okón:'a raotitióhkwa' raoná:wen.
the children their group it is theirs.

Tóhka' na'teionáktane' ionáktote' tsi nón:we
several there are two places place stands at now

ne ahatihson'karaké:tate' tánon' tahatitsi'nehtará:ron.
the for them to scratch the planks and they are stringing beads

Ratiwennahnotáhkhwa' ió:ien' tánon' ó:ni'
they use it for reading it lays and also

ió:ien' tsi nón:we niiontia'tahkariohstáhkhwa'
it lays at the place which they use to make their bodies supple

schools in Montreal. Still others go north to Manitou College.

The residents of Caughnawaga are always involved in projects for the children. Several years ago they completed the Girls' and Boys' Clubs, where the children

kanonhsowá:nen ne eh nón:we nia'te':kon ɔ:ni'
large building the there the many things also
place

né:'e nón:wa' ioterihwahtentiá:ton'. E' thó
it is now they have started that is where
matters

tehonhthénno'ks. Akte' nithonéhtha' nahonte'ni-
they play ball all they come for them to
over

konhró:ri'.
have fun

Tóhka' niiotióhkwake rotinén:raien' ne
several clubs they have a the
group

iakotehiá:ron' : Legion, Knights of Columbus, Moose,
they are adults

tánon' Marine Club. Ionkhihsothokón:'a ó:ni'
and grandparents also

rotinén:raien'. New Horizon Club konwá:iats.
they have a club it is called

Ronatiohkowá:nen ne kahwá:tsire' né:ne
a large group the family who

can go to do crafts and beadwork. There is a library there and also a gymnasium. Children come from all over to play ball there.

Parents are busy at the Legion, Knights of Columbus, Moose Club, Marine Club, and other organisations. Grandparents enjoy themselves at the New Horizon Club.

Summer is a happy time. Many families return

kanǫ́n:no iehati'terǫ́n:ton tethatinatá:re's ne
New York City they live there they return to visit the

kahnawá:ke ne akenhnhá:ke. E:só' rǫ́n:ti ne
place at the rapids the in summer many of them the

ratiiénthos ne áhsen, né:ne ienakarǫ́tha';
they plant the three which are pole beans

onenhste'ǫ́n:we tánon' onon'onsera'shǫ́n:'a,
original maize and various squashes (including pumpkins, melons, cucumbers, etc.)

Rono'éskwani' ahontawénha' kana'tsherá:kon
they like it for them to go bathe in the canal

tánon' ratiksa'okǫ́n:'a tsi iontawenstáhkhwa'
and children at one uses it to bathe

rontawénhe's. Tsi iakenheion'taientáhkhwa' ísi'
they go to bathe at the hospital over there

na'ohárhati tho nón:we nihontawenstáhkhwa' tánon'
across the road there the place where they use to bathe and

from New York City to visit their Caughnawaga relatives. Most residents can be seen working in their gardens, where they plant the three sisters: corn, beans, and squash.

People like to swim at the town beaches, and the children especially enjoy the public pool near the

tehonthénno'ks. Roti'nikonhró:ris ne
they play ball they enjoy it the

rotinonhwaktaniɔ́n:ni. Ken'k ɔ́:ni' niiɔ́:re'
they are sick there also so it is far

ne ronten'nikonhró:ris ne ratiksa'okɔ́n:'a
the they enjoy it the children

ronteweiénstha' ne ahatiká:we' f:non aktɛ́:shon'
they learn they would far all over
paddle

nɔ́n:we enthɔ́n:ne' ne kwáh tenhontátien'te'
the they will the just they will arrive
place come

tsi tenhonré:ron'.
so they will race

Otia'ke ronon'éskwani' tewa'á:raton tánon'
some they like lacrosse and

golf tahonhthénno'ke'.
they play

Né:ne kwáh aonhá:'a roti'nikonhroriá:tha'
that most they they enjoy
which

nó:nen enhatinenhrîneken'ne' tánon' tenhonatatá:se'
when they will bring the and they will go
whole crowd out around town

hospital. The patients enjoy watching the children swim and play ball there. The children can also be seen practicing in kayaks and canoes for their races
Others enjoy lacrosse and golf.
The big event is the Fire Brigade Parade. We are

ne ron'swáhtha'. Teiakhirénhsarons ne
the they we are proud of the
extinguish them

onkonkwe'tahshón:'a ne ron'swáhtha'. Tsi
men the they so
extinguish

nihá:ti akwé:kon rontatsnié:nons.
of them all they help freely

Ionkwe'éskwani' tsi niiátion kahnawá:ke
we like it so many of the place at
us the rapids

iakwanákere'.
we inhabit

very proud of the skills of our volunteer firemen.

Life is nice at Caughnawaga.

Kawennanó:ron'

Dorris Montour

THO NI:KON